

Spiritus est vicarius Christi in terra,

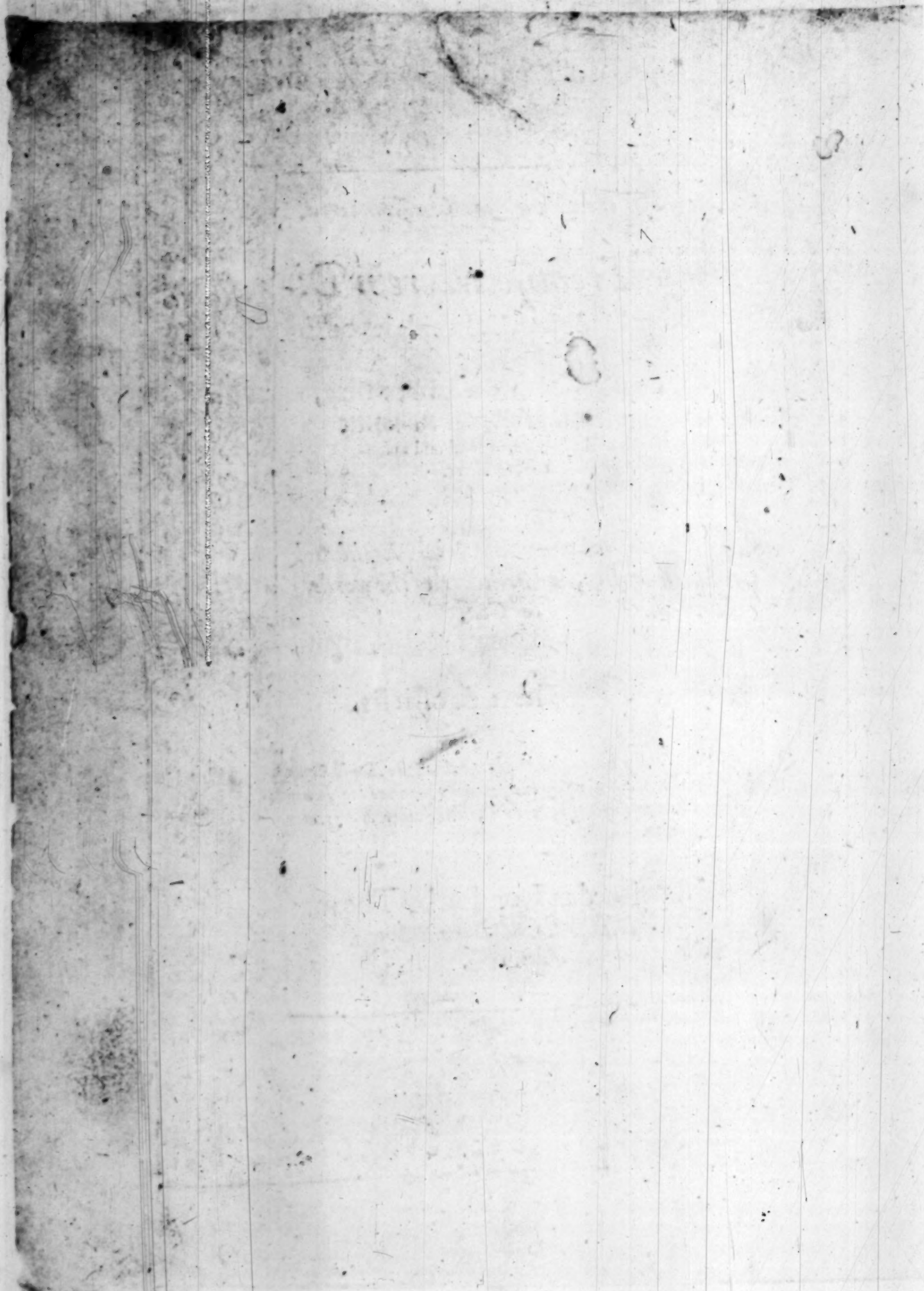
*A Treatise wherein Di-
cing, Daūcing, Vaine plaies or En-
terludes with other idle pastimes, &c. com-
monly vsed on the Sabbath day,
are reproofed, by the authoritie
of the worde of God and aunci-
ent VVriters.*

*Made Dialoguewise by Iohn Northbrooke
Minister, and Preacher of the worde
of God.*

Cicero lib. i. de officiis.

*VVee are not to this end borne, that vvee should seeme
to be created for play and pastime : but vvee are rather
borne to sagenesse, & to certaine grauer and greater
studies.*

*Imprinted at London by Thomas
Dawson, for George Bishoppe,
Anno. 1579.*



To the right woorshipfull, Sir Iohn

Yong Knight, his singular good friende, Iohn North-

brooke wisheth increase of faith and knowledge in Iesu

Christe, continuall health, ioyfull prosperitie, with as much
increase of woorshippe.



Hen I cal to mynd (right worshipful) the excel-

lent saying of the diuine Philosopher, that saith,

Nō nobis solū nati sumus, ortusque nostri

partem patria vendicat, partem parentes,

partē amici, &c. We be born not for our selues

alone: but some parte of our birth, our countrie,

some part our parents, some part our friendes do

claime. &c. (Plato did know only, by the light of naturall reason, that

all excellent and good giftes came of God, and were geuen to the in-

tent, that a man should therewith helpe and profite others. Of like o-

pinion were all the Philosophers: which had tasted of honest disci-

pline & learning) made me to enterprise & take this treatise in hād,

that I might thereby helpe those, that are diseased with any of these

diseases, either of deceplaying, dauncing, or wayne playes and enter-

ludes, which reigneth too too muche by so much amongst Christians,

(especially in these dayes and light of the Gospell of Christe. &c.)

Whosoever therfore doth thinke himselfe to be a member of the cō-

mon wealth of Christ, (which is his mysticall bodie,) he must needes

much more be inforced of Christian knowledge and charitte, to im-

ploie his labour in bestowing those giftes which God hath geue him,

to the profite of others, than those Philosophers, which knewe not God

aright in his worde, through Iesus Christe.

Saint Paul very aptly (by a similitude) compareth the Church of

Christ to a naturall bodie. &c. As in the naturall bodie euery mem-

ber helpeth the whole: for we see, that there is in a naturall body such

an affection and desire of euery member to helpe & mainteine the o-

ther, that not onelie the senses be ready to do their part and office: as

the eye to see, the eare to heare, the nose to smel, the tounge to tast, &c.

& so likewise in the rest of the senses: but also the other partes of the

bodie doe so much care for the whole, that they refuse no danger

(though it be neuer so great) to helpe and succour the same.

Cicero hb. I. officiis

I. Cor. 10. 24.

Iames 1. 17.

I. Cor. 12. 12.

14. 20.

Col. 1. 18.

Rom. 12. 4. 5.

6. 7.

I. Cor. 12. 15.

16. 17. 21. 22.

27.

I. Cor. 12. 26.

A. 2.

If

The Epistle

1. Cor. 6. 1. 2.
 Colof. 3. 16.
 Prou. 27. 23.
 Colof. 1. 18.
 Ephe. 5. 23.

Mai 53. 4.
 Luke 9. 17. &
 11. 28.
 Num. 21. 9.
 & 3. 16.
 1. Cor. 6. 11. 12

Ambr. lib. 5. de
 Virginibus.

If anie man then, which beareth the name of a Christian, and of
 a Gospeller, shal espy forth any thing, that may conduce and benefit
 the mysticall bodie, and doeth not his endenour to the uttermost, to
 bring the same thereunto: verely he is to be thought an vnprofitable
 member, not worthy (in my iudgement) to be accompted a member of that
 bodie, of which Christ Iesus is the head: & also that he had not tasted
 of the spirite of God, which neither moued with exāple of the hea-
 the, nor with loue towards the brethren, cōsidering the great dangers
 that might ensue herevpo, would take some paines, & endenour to pro-
 cure medicines, so far forth as in him lieth, to ease and helpe the same.
 Which (according to my exile and slender learning) haue made this
 little treatise against Diceplaying, Dauncing, and Vaine playes or
 Enterludes, geuing herein medicines & remedies against these disea-
 ses, which most of al trouble the whole members of the body: although
 at the first it seeme not soothsome, yet I dare auouch, it is holesome.
 We can be content (for the health of our bodies) to drinke sharpe po-
 tions, receiue and indure the operation of extreme purges, to obserue
 precise & hard diets, & to bridle our affectiōs & desires: &c. muche
 more should we so do for the health of our soules. And where should
 we seeke for the health of our soules, but only at Christ Iesus, who is
 our only Phisitō, who calleth every one to his self, that is burdened &
 beany loaden & he will refresh the: this is that fiery Serpent, that as
 many as looke vpo him shoulde liue: this is that Ilope, which purgeth
 vs: this is that red Cow without blemish not vsed to the yoke, that
 maketh vs white: This is that Sparrowe, which was slaine &c. to set
 vs at libertie, This is the Lambe that taketh away our sinnes, origi-
 nall and actuell: This is that Pelican, which geueth out his owne
 hart blood to remaine as his young ones that haue beene stoong to
 death by the poyson of Satan. As S. Ambrose saith. Omnia Chri-
 stus est nobis: Si vulnus curare desideras, medicus est: Si feбри-
 bus estuas, fons est: Si grauaris iniquitate, iusticia est: Si auxilio
 indiges, virtus est: Si mortem times, vita est: Si coelum de-
 sideras, via est: Si tenebras fugis, lux est: Si cibum quaris, ali-
 mentum est. Gustate igitur et videte quā suavis est dominus,
 Beatus vir, qui sperat in eo. That is: If thou desire to be hea-
 led (of thy disease) Christ is thy Phisitō: If thou wilt haue awaie
 the

Dedicatorie.

the burning ague (of sinne,) he is thy colde fountaine: If thou be grieued with thine iniquities, he is thy righteousness: If thou be weake, he is thy strength: if thou fearest death, he is thy life: if thou desirest heauen, he is the way: if thou wilt auoide darknesse, he is light: if thou be hungry, he is thy nourishment. O, taste therefore and see how sweet the Lord is: blessed is the man that trusteth in him. After I had gathered together this simple worke (which I use far abroad) & so had finished this treatise: I mused with my selfe, vnto what Patron I might best direct the same: In fine, I found none more fit than your worship, considering your vertuous and godlie disposition, which answereth your zealous and true profession of the Gospel (for I am assured, you vtterlie desire and detest all kinde of Poperie whatsoever) and for that I perceine my selfe something addicted and tied with the bondes of singular & great friendship, flowing from you to me: In recompence whereof (because I haue none other treasures to exhibite vnto you, but only this litle talent of my base and simple learning) I do here dedicate vnto your worship this booke named, A treatise against Diceplaying, Daūcing, & vaine plaies and Enterludes) although rude and homelie, yet (I doubt not) plaine & profitable for these times of ours, wherein we liue: wherein I haue to craue (that nothing more hartily I can obtest) then your friendlie acceptance of the same, for it is a token of my heartie good will, remembering the worthie deed of the famous Persian Prince Artaxerxes, so much of euerie one commended. I humbly obtest your friendly countenance: and be my strong bulwarke against the fuming freates and belching ires of saucie Sicophants, Diceplaiers, Dauncers, and Plaiers, which if you do, I haue my whole desire, and continuallie I will poure out prayers vnto the Lord of heaue & earth, to sende you in this earthlie mansion, continuall increase of faith, knowledge, and zeale in the Gospel of Christ Iesu: with prosperitie, and accessse of manie blessed and happie yeares, with your good Ladie Sarah: And after this life, neuer ceassing and endlesse ioyes in the heauenlie Seignorie.

At Bristowe.

Yours to vse in the Lord,
Iohn Northbrooke, preacher.

A 3

To

¶ *To the Christian and faithfull*
Reader.



If such men, as wilbe taken for Christians, would flee & abhorre so much the deedes of the Epicures, and Saduces (gentle Reader) as they pretende to detest the name and profession of them, verelie they would refraine, and temper themselues from wickednesse and mischief, and would vse and exercise vertuous and godlie life, no lesse than they nowe liue obstinatelie in vice, & behaue them selues in all their doings, both wickedlie and vngodlie. And againe, they would none otherwise obserue, and keepe the commaundementes of almightie God, than they nowe neither feare him, nor dreade him at all.

But vndoubtedlie there is not one almost, which doeth so much abhorre the thing it selfe in his heart (which thing may plainlie appeare by our dailie conuersation, our maners, and all that euer we do) as we eschewe and flee the name. For how can those men be assured in their consciences, that soules are immortall, which for the most part liue, as brute beastes doe? Or that there be rewardes reposed for the godlie in heauen, or punishment ordeined for wicked men in hell, which do in no manner thing feare to transgresse and breake the comaundements of God, and doe fall headlong into all kinde of vice and enormities, as though they did imagine, that either God is but a iesting stocke, and a fained thing, or the soules and bodies to die both at once? (as Pope Iohn the two and twentieth helde.)

Nowe I beseeche thee (gentle Reader) what man is there, whom either the feare of Gods iustice doeth withdrawe from vice and sinne, or yet doeth induce and bring in minde to reforme and amende his life? wherein thou maiest iustlie lament and bewaile the follie and state of men, and much wonder at their blindnesse, or rather madnesse, whiche in such shortnesse and vncertaintie of life, do so behaue them selues, that

Rom. 2. 17. 18.
19. 20. 21. 22.
1. Tim. 5. 6.
Galat. 2. 14.
2. Tim. 3. 5.
Rom. 2. 28. 29.

Matt. 2. 3. 4.
Gene. 2. 7.
1. Reg. 19. 4.
Psal. 31. 5.
Ecclesi. 3. 21.
Matt. 10. 28.
Luke 23. 46.
Act. 7. 59.
Reuel. 6. 9.
Mat. 5. 12.
2. Tim. 4. 8.
Matted. 1. 10.
Mat. 25. 41.
Rom. 1. 18.
Psal. 3. 18. 19.
1. Cor. 6. 9.
Ruel. 22. 15.
Psal. 14. 4.
2. Pet. 3. 3.
Iud. 1. 18.
2. Thimas 1. 58
2. Pet. 3. 3. 10
Job. 14. 1.
Luke. 3. 4.
Psal. 30. 4.
1. Thes. 5. 2.
Matted. 11. 8.
Mat. 3. 2.
Matt. 12. 1. 2.
Matt. 11. 9. 10

To the Reader.

that they haue no mind of any reformation, or amendement of our life, when we be crooked for olde age, and haue then scarcely one day to liue: farre of is it, that we goe about, or intende that thing, when we be younkers, and in our flourishing age. When I remember with my selfe, that such is the follie of men, or madnesse rather (as I may well call it) in deferring the reformation of their life it maketh me sorowfull.

It is a worlde to see and to beholde the wicked people, how they wrest and turne the names of good thinges, vnto the names of vices. As if a Gentleman haue in him anie humble behauiour, then the Roysters call suche a one, by the name of a Loute, a Clinchpoope, or one that knoweth no fashions: if a man talke godlie and wisely, the worldlings deride it, and say, the yong Foxe preacheth, beware your Geese, and of a young Saint groweth an olde Deuill: if a man will not dice & plaie, then he is a nigarde & a miser, and no good fellowe: if he be no dauncer, he is a foole and a blockeheade. &c. If a man be a Royster, and knoweth how to fight his fight, then he is called by the name of honestie: if he can kil a man, and dare robbe vpon the high way, he is called a tall man, and a valiant man of his handes: if he can Dice, plaie, and daunce, he is named a proper and a fine nimble man: if he will loyter and liue idly vpon other mens laboures, and sit all day and night at Cardes and Dice, he is named a good companion, and a shopfellowe: if he can sweare and stare, they say he hath a stoute courage. If he be a whooremaister, they say he is an amorous loue and a *Venus* birde, it is the course of youth, he will leaue it when he is olde, &c. Vpon these people will fall that woe and curse that Esay the Prophet doeth pronounce, saying: woe vnto them that speke good of euil, & euil of good which put drunkenness for light, & light for drunkenness, that put bitter for sweete, and sweete for sowre. Salust also speaketh of the, saying: *Iam pridem equidem vera rerum vocabula amisimus, quia bona aliena largiri liberalitas, malorum rerum audacia fortitudo vocatur*: that is to saie, Now of late dayes we haue lost the true names of thinges, because the giuing way

1. Pet. 1. 24.

1. Pet. 4.

2. Pet. 1. 9.

Eccle. 5. 7.

2. Pet. 10. 12.

13. 14.

1. Pet. 4. 3.

Eccle. 5. 20.

Mat. 11. 18.

19.

2. Pet. 2. 12.

1. Pet. 4. 3. 4.

1. Tim. 5. 13.

Eph. 4. 28.

Eccle. 13. 16.

17. 18. 19.

Eccle. 5. 11. 12.

Eccle. 5. 20.

Salust. de. coni.

Castilnaria.

To the Reader.

of other mens goods is called liberalitie: and vnshamefastnesse in noughtie things, is called high or gentle courage.

What is a man now a daies, if he know not fashions, & howe to weare his apparell after the best fashion? to keepe companie, and to become Mummings, and Diceplaiers, and to plaie their twentie, fortie, or 100. l. at Cardes, Dice, &c. Poet, Cente, Gleke, or such other games: if he cannot thus do, he is called a miser, a wretch, a lobbe, a cloune, and one that knoweth no felowship nor fashions, and lesse honestie. And by such kinde of plaies, manie of them are brought into great miserie and penurie. And there are five causes hereof (as I iudge) speciallie among all the rest.

The first is vnbeleefe: for if wee supposed not, that those things were fables, which are mentioned in the Scriptures euerie where of the last day of iudgement, and of the voyce of the Archangel, and of the trumpe of God, and of the throne of Gods seate, whereat all men must stand, of the punishment of the wicked, of the euerlasting and blessed life, whiche the godly after this miserable life shall enioy, of the resurrection of the bodies and soules, either to bee partakers together of certaine ioye, or else of certaine paine, and also shall giue his accompt of all things, which he hath done, either intended by thought, saide, or done, and howe he hath vsed Gods gifts and creatures, towards his needie members: &c. without all doubt and question, they would not liue thus idly & naughtilie, as they doe.

The second cause is, the boldnesse (to sinne) vpon Gods mercie: this boldnesse is great in verie deed, but yet it is such, as they may well inough deceiue them selues withall. For of boldnesse they haue no sure trial at all. So Salomon saieth, Say not, the mercie of God is great: he will forgiue me my manifold sinnes: for mercie and wrath came from him, and his indignation commeth downe vpon sinners, &c. with this boldnesse, I say, the wicked enimie of mankinde keepeth man in sinne continually: but like as God graunteth forgiuenesse at the first to the repentant, so doeth he also sharplie punish those

1. Pet. 4. 4.

Prouer. 23. 20
21 and. 28.

19.

Eccle. 15. 11.

12.

Iob. 5. 25. 28.

19.

Mat. 25. 41.

46.

2. Pet. 3. 10

11. 12.

1. Thel. 5. 2.

and. 4. 16.

Mat. 25. 42.

1. Cor. 20.

and. 15. 42.

43. 44.

1. Cor. 17.

Eccle. 5. 6.

Eccle. 18. 32.

2. Pet. 3. 9.

Rom. 2. 4.

To the Reader.

those sinners which doe continue obstinately (without repentance) in vice and sinne. For suche men then, as repent not vnfaignedly, and purpose to leade newe liues, conceiue a false hope and boldnesse of the mercie of God. And by this meanes that the Diuell setteth forth to men this boldnes, he bringeth this to passe, that they liue on foorth quietly, and securely in vice and wickednesse, and thinke little or nothing with themselves, at anie time, of anie reformation or amendment. And herein they despise the abundance, and riches, and bountifulnesse, and long suffering of God, being ignorant, that it is the goodnesse of God, that doeth induce, and leade vnto repentance.

The third cause is, the custome of sinne, which is in a manner; made naturall in long continuance. For like as it is harde for a man to alter nature: so custome, if it be once rooted, cannot easily be plucked vp and expelled. And therefore it is, that learned men doe call custome, an other nature. It is, as a certaine wiseman saith: such vices as we haue accustomed our our selues vnto, from our tender age, cannot be without great difficultie weeded out afterward. Which thing, though it be verie certaine and true, yet who seeth not, howe fondly fathers and mothers bring vp their children in cockering, and pampering them: from their infancie they be geuen to none other thing, but to pride, delicious fare, and vaine idle pleasures and pastimes.

What prodigious apparel, what vndecent behauiour, what boasting, bragging, quarrelling and ietting vp and downe, what quaffing, feasting, riotting, playing, dauncing and dicing, with other like fellowshippe that is among them, it is a wonder to see. And the parentes can hereat reioyce and laugh with them, and geue libertie to their children and youth, to doe what they list, neuer indeuouring to tame and salue their wilde appetites. What meruaile is it, if they be founde thus naughtie and vicious, when they come to their full yeares and mans state, which haue of children beene trayned and entred with suche vice, whereof they will alwayes taste? as *Horace* saith: *Quod noua testa capit, immetrata sapit:*

*Ecclie. 14. 15.
Leuit. 18. 30.
Iere. 13. 23.
Ecclie. 4. 12. 13.*

*Ephes. 6. 4.
Ecclie. 30. 7. 9.*

*Ecclie. 30. 11.
12. 13.*

Horatius.

To the Reader.

*The Vessell wil conserue the tast
of liquor very long,
With which it was first seasoned,
and therof smel full strong:
Euen so a childe, if that he be
in tender yeares brought vp
In Vertues schoole, and nuried well,
will smel of Vertues cup.*

Eccle. 5. 7.

If these men therefore at any time do fully purpose to repent them and reforme their liuing, as when their conscience mooueth them, or the burthen of their sinne pricketh them: yet custome hath so preuailed in them, that they fall into woorse and woorse enormities, and like madde men desire the reformation of their life.

**Prov. 13. 24.
and. 23. 13.
Eccle. 7. 23.
and. 30. 1.**

Consider I pray thee (good Reader) what ioly yonkers and lustie brutes these wil be, when they shall come to be Citizens and intermedlers in matters of Common wealth: which by their fathers haue beene thus nicely and wantonly cockered vp, neuer correcting nor chastening them for anie faultes & offences whatsoever. What other thing but this, is the cause, that there be now so many adulterers, vnchaste & lewde persons and idle Rogues, that we haue such plentie of Dicers, Carders, Mummors and Dauncers, and that such wickednes and filthie liuers are spred about in euery quarter, but onely naughtie education and bringing vp? Well then, such as impute this thing to the newe learning, and preaching of the Gospell, are shamefully deceiued, hauing no iudgement to iudge of thinges. No, no, the newe learning and preaching of the Gospel is not the cause hereof, but the naughty, and wāton, and foolish bringing vp of children by their parentes, as I haue declared.

**Luke. 14. 23.
Deut. 21. 18.
19. 20. 21.**

Also the slackenesse and vnreadinesse of the Magistrates to doe and execute their office, is a great cause: if they that vse tauernes, playing, and walking vp and downe the streates in the time of a Sermon: if disobedient children, to their parents

To the Reader.

rentes: If Dicers, Mummers, Idlelers, Drunkards, Swearers, Rogues and Dauncers, and such like as haue spent and made away their liuing in belly cheare and vnthriftinesse were streightly punished, surely there should be lesse occasion giuen to offende, and also good men should not haue so greate cause to complaine of the manners of men of this Age. Therefore the Magistrate must remember his office: for hee beareth not his swoorde for naught, for he is Gods minister and a father of the countrie appointed of God, to punish offenders: but nowadaies, by reason of libertie without punishment, the slackenesse of men in office, which winke at their faultes causeth so many idle players and dauncers to come to the Gallowes as there doe. For as the wise man saith, who so prohibiteth not men so to offend, when he may in a manner commaundeth them so to doe: for it is better to be a subject to a maiestrate vnder whom nothing is lawfull, thā vnder him, to whō all things is lawfull: I feare me greatly therfore, least the heathen mens seueritie, and streightnes in punishing vice, shalbe a reproch to our magistrates, and accuse them at the last day for their negligence and slackenesse herein. It is not yenough to punish sinne onely, but also to preuent and take away the causes hereof.

The fourth cause is Securitie in wealth and prosperitie, which doth inebriate the mindes of men in such sort, that they neither remember God, nor constantly purpose to reforme and amend their liues. Therefore it was well saide of one, that like as of prosperitie riot proceedeth: euen so of riot commeth both other common vices, and also vngodlynes and the neglecting of Gods word and commaundementes. And as *Seneca* affirmeth: That in great wealth and prosperitie (as it were into continuall drunkennes) men fal into a certaine sweet and pleasant sleepe. For as *Publius* saith: Riches maketh him a foole, whom she cockereth too much. Paul also willet that warning should be giuen to the rich men, that they waxe not proude, nor haue their affiance in vncertaine riches, but in the liuing God to do good, & be rich in good

Mat. 11. 20.
21. 22. 23. 24.
Luk. 10. 12.
13. 14.

Luk. 12. 15.
Seneca.
Publius.
1. Tim. 11. 18

To the Reader.

1. Thel. 5. 2.
Judges. 18. 7.
10.
2. Pet. 2. 19.

Luke. 12. 16.
Eccl. 11. 19.

1. Cor. 16. 13.
Col. 4. 2.
1. Thel. 5. 6. 7.
8.
1. Pet. 5. 8.
Mat. 26. 41.
and. 24. 42. 43.
44. 45. 46. 47.
48. 49. 50.
Luke. 21. 34.
35.
Genel. 7. 5.
Luke. 17. 26.
27. 28. 29.
Mat. 2. 38.
Pet. 3. 20.
Luke. 17. 39.
1. Cor. 10. 6.
Mil. 3. 17. 18.
Jam. 4. 13. 14.

woorkes. This Securitie is verily the mother of al vice: for by the same, a man is made vnsensible, so that in his conscience he feeleth not the wrath of god against sinne: by Securitie mēs mynds are brought into a dead sleepe, that they be not pierced one whit with the feare of Gods punishemēt, or with the feare of death, or of the last day, to leaue of their vice & sinne. This securitie Christ artificially painteth out in Luke, where mentiō is made of the rich man, which when his land had enriched & made him wealthie with a fruitful & plentiful croppe, did not goe about to reforme his liuing, and to repent, nor to bestow almes vpon the poore, but studied how to enlarge his barnes, and to make more roome for his corne, and said: Now my soule thou hast a great deale laid vp for thee, which will last thee for many yeares: now therefore take thy rest, eate, drinke, & be of good cheare. But in this Securitie, what hearde he of God: thou foole, this night thy soule shalbe takē away, &c. markest thou not, how death cometh sodainly vpon him thinking to haue had al the pleasures of the world, as ease rest, delicious fare, pastimes, delectations and safegard of all his goodes.

For this cause, Paule willeth vs to awake, & be in a readines at al times, against the cōming of the Lord, Christ our Saniour also saith: Watch & pray, lest ye enter into temptatiō: againe: Take heede to your selues, lest at any time your harts be oppressed with surfeting & drunkēnes, & cares of this life, & lest that day come on you vnawares: For as a snare shal it come on al thē, that dwel on the face of the earth, as it besel & happened in the time of Noe, whē al the world was drowned: & in the time of Lot, when Sodom was burnt with fire frō heauen: so verily the last day shal come sodainly, & at the twinckeling of an eye, euen when men looke least for it. These examples might sufficiently warne vs, if we were not more than senseles. The fifth cause, is the hope of lōg life. Among manye euels & naughtye affections, which followe the nature of man corrupted by sinne, none bringeth greater inconuenience, than the inordinate hope of long life, as Cicero sayth: No man

is

To the Reader.

is so olde and aged, that he perswadeth not himselfe, that he may liue a whole yeare. This is the cause why wee deferre the reformation and amendement of our liues, and remember not, that we haue an account to make at the last day. It is to be wondered, that men doe put of, and deferre such a great and weightie matter, and looke no more of a thing, which profiteth so much, and is so necessarie vnto saluation. The verie heathen I feare me, shall in the last iudgement be a reproch to vs Christians, in that we are so slouthfull, and haue almost minde at no time, to repent and amend our liuinges, *Pythagoras* rule and custome was, when he went to take rest, to reckon and call to remembraunce what thing soeuer he had saide or done, good or bad, the day before; which *Virgil*, speaking of a godlie and vertuous man, painteth out to vs learnedly: how he neuer slept, till he called to remembraunce all thinges that he did that day. &c. I can not let passe, that which *Seneca* speaketh of this forme and order: *Sextus* (saith he) at the Euening ere he went to rest, accustomed to aske of his mind certain questions: what ill and naughtie condition hast thou this day amended? what vice hast thou withstanded? what art thou better nowe, then when thou didst arise? And after he addeth this: what better forme can there be, than this, to examine the whole day againe in this wise? And this rule Saint Paule geueth also, saying, let a man therefore examine himselfe &c. if we woulde iudge out selues, we should not be iudged. But now of contrarie, let vs consider our exercises, & how we vse to reckon our faultes, & examine the whole day: againe, at night ere we goe to rest and sleepe, how are we occupied: verily, we keepe ioly cheare one with another in banquetting, sunetting and drunkenness, also wee vse all the night long in raunging from towne to towne, and from house to house, with Mummings, and Maskes, Diceplaying, Carding, and Dauncing; hauing nothing lesse in our memories, then the day of death: for Salomon biddeth vs remeber our end & last day, and then wee shall neuer doe amisse; but they remember it not, therefore they doe amisse. The breuitie of our life is compared in Scriptures, vnto the smoke, vapour, grasse,

a 3. a flower

Luke. 16. 2.

Eccle. 5. 7.

Gala. 6. 7. 8. 9.

IO.

1. Tim. 10. 1.

2. Tim. 9. 1.

Luke. 11. 41.

32-

John. 3. 5.

Pythagoras

stome.

Virgil.

Seneca.

Sextus.

Eccle. 4. 25.

Job. 40. 9.

10. 15. & 31.

1.

Prou. 28. 13.

1. Cor. 11. 28.

2. Cor. 13. 5.

1. Cor. 11. 31.

Eccle. 7. 36.

Job. 7. 6. 7. 9.

Eccle. 40. 6. 7.

Psal. 39. 5.

Eccle. 14. 18.

1. Pet. 1. 24.

James. 1. 10.

1. 4. 14.

Job. 14. 2.

Psal. 102. 3.

Mat. 25. 4.

To the Reader.

Eph. 5. 14.

1 Cor. 6. 9. 10.

Eph. 5. 3.

1. Tim. 9.

2. Pet. 3. 4.

1. Pet. 9. 27.

a flower, shadowe, a span long, to a weauers web, to a poste: &c. teaching hereby, that we shoulde be alwayes preparing to die, for that we knowe not, what houre it will come: therefore as wise Virgins, let vs prepare oyle readie in our lampes, for doubtlesse the day of the Lorde is not farre off. Dare we take our rest, and boldly to sleepe in these our wicked sinnes, in which if anie man shoulde die, (as no man is sure, that he shal liue the next morowe following,) he were vtterly cast away, and condemned bodie and soule? but alas, these thinges they remember not. In such wise they flatter themselves with hope of longer life, (seeing therewith so manie men be deceiued) howe childishe are they, or rather how doe they doate, which doe perswade themselves, that they be exempted out of the number of those, as it were by some singular priuiledge and prerogative?

These are the chiefe causes that wee liue so wickedly as wee doe in these dayes. Take away therefore the causes, the effectes will easily be remedied. And for the curing of three notable vices, (among all the rest.) I haue here made, according to my small skill) a Treatise against Diceplaying, Dauncing, and vayne plaies or Enterludes, Dialoguewise betwene Age and Youth. Wherein thou shalt finde great profite and commoditie, and howe in all ages, times and seasons, these wicked and detestable vices of Idlenesse, Diceplaying, Dauncing, and vaine Enterludes, haue beene abhorred and detested of all nations, and also among the Heathens, to the great shame and condemnation of Christians, that vse no play nor pastime, nor anie exercise, more than Diceplaying, Dauncing, and Enterludes. Now therefore (friendly Reader,) I haue laboured for thy sake with my poore penne, to bring forth this small volume that thou seest: Wherein I haue to request and desire thy friendly acceptaunce of the same, because it is a pledge and token of my good heart and will to thee: for the which if thou canst afoorde me thy goood woorde, I aske no more, it shall not be the last (if God lende me life) that thou shalt

To the Reader.

shalt receiue of me. As for *Aristarchus* broode, and *Zoylus* ge-
 neration, lurking loyterers, Dicers, Dauncers, Enterlude Plai-
 ers, and frantike findefaultes, dispraying and condemning
 euerie good endeouour, I wey them not, I am not the firste
 (though the simplest and rudest,) that their venomous tongues
 (tipped with the Mettall of infamie and slander) haue torne
 in pieces, & vncharitably abused, God forgive them. Ac-
 cept thou therefore, I beseech thee, courteous Rea-
 der this my travell, & good meaning in the
 best parte. Thus I bid thee farewell:
 From Henburie,

Psal. 12. 2. 3-4.
 Eccl. 33. 30.
 31. 32.
 Psal. 14. 6.
 Psal. 101. 5.
 Mat. 5. 11.
 Act. 7. 57.
 James. 3. 8.
 Psal. 199. 2. 3.

John Northbrook.

**An admonition to
the Reader.**

REade this booke with good aduise,
Perpend and wey with diligence,
The counsels graue herein containde;
Then iudge according to the sense,
And so you shall ful soone essee,
The great good will this author beres,
To countries wealth, to all mens ioy,
To profit youth and old of yeeres.
Wherefore do reade, and reade againe,
Then put in practise what you finde:
So shall you fullie recompence,
Much respect the authors minde.
And as for th' scornefull Sycophants,
Or Dauncers mates, what so they say,
He needes not care although they rage,
Let them goe packe and trudge away.
These paines he tooke for all good men,
For whom he made this little booke,
And for all such as mindefull are,
For vertues cause therein to looke.
Therefore in fine to God I pray,
That he will graunt vs of his grace,
Our harts and myndes may ioine for aye,
Still to persist in Vertues trace.

A Treatise against Idlenes, Idle Pastimes, and Playes.

YOUTH. AGE.



God blesse you, and well ouerta-
ken good father Age.

Age. And you also good sonne
Youth.

Youth. From whence came
you nowe good father? If I may
be so bolde (to presume of your
curtesie) to demaund it of you.

Age. I came from thence,
wheras you ought to haue bene

and resorte vnto.

Youth. What place is that, I pray you declare to me?

Age. In good sooth, it is that place, which you and such o-
thers as you are, delite verie litle to come vnto.

Youth. I dare holde a Rypall, you meane the Church.

Age. You had wonne your wager if you had layde: it is
euen the verie same place that I meane.

Youth. That place is moze fitte for such olde fatherlike men
as you are, than for such yong men as I am.

Age. The place is fit, and open to enerie man to come & re- *Luke. 14. 21.*
sorte vnto, of what estate, condition, or yeres soeuer he or they be of. 22.

Youth. I graunt that to be true.

Age. Why then resorte you not thither, as you ought to doe,
and frequent it oftener?

Youth. I haue great busines other wayes for my profit, in
other places, and therefore must doe that first, which is the cause
of my slacke and seldome comming to the Church.

Age. Christ biddeth you seeke first the kingdome of God, *Mat. 6. 33.*
and his righteousnesse, and all those things (that you need of for
your bodie) shalbe ministred vnto you. But I percetue your
care is according to the Poetes saying: *O cines, cines, querenda* *Horatius in Epist.*

B

pecunia

72

A treatise against Idlenesse.

pecunia primum est, Virtus post nummos, that is, O Citizens,
Citizens, first seeke for monie, & after monie for Vertue. Take
heed therefore, lest you be one of that crewe, which S. Augustine
exclaimeth against, saying: O quam plures sunt ex vobis, qui pri-
us tabernam visitant, quam templum, prius corpus reficiunt quam
animam: prius Demonem sequuntur, quam Deum. O how ma-
nie are there of you, which doe first visite the Tauerne, then the
Temple, which do first feede and refresh their bodie, then their
soule, which do first follow & wayte after the demill, then God. &c.
Christ made a scourge of small cordes, and dyaue the buiers and
sellers out of the Temple: but now we see that the Magistrates
haue cause to make scourges with great cordes to driue and
compell idle persons, and buiers and sellers into the Temple.
 Youth. Cannot I finde Christ aswell in a Tauerne as in a
 Temple? For he saith: Wheresoeuer two or thre be gathered
 together in his name, he is in the middes of them.
 Age. In deede Christ is to be found in all places, and is a-
 mongst the godly and faithfull gathered together according to
 his will: for his Church and faithfull congregation is not tyed
 and bound to anie one special place (as the Donatistes & Pa-
 pists affirme) but is dispersed vppon the face of the whole earth
 wheresoeuer. I pray you, howe can you say that you are gathe-
 red together in Christes name, when you do all thinges to the
 disglorie thereof, in breaking of his blessed commaundements,
 by your swearings, drunkenesse, idlenesse, violating the Sab-
 both day, neglecting to heare his worde, and to receiue his Sa-
 cramentes, and to resort to the house of prayer with the godlie
 congregation. As God is neare to them that call vppon him in
 trueth, so is he farre from the health of the vngodly and wicked.
 Where did Ioseph & Marie finde Christ, when as they sought
 after him? It was in no Tauerne or playing place, but it was
 in the Temple, disputing and apposing the Doctors. &c. To
 that purpose Saint Augustine saith: *Querendus est Christus,*
sed non in platea, ubi est magna vanitas: non in foro, ubi est gran-
dis aduersitas: non in taberna, ubi est summa ebrietas: non in se-
cularia

Augu. ad fratres
 in Erem, serm. 33

1. Cor. 11. 21

Iohn 2. 15.

Luke 14. 23.

Mat. 18. 20.

Psal. 50. 16.

Psal. 145. 18

Psal. 119. 155

Luke 2. 46.

Augu. ad fratres
 in Erem, serm. 43

vaine playes and Enterludes.

2

cularia Curia, ubi est maxima falsitas: non in scholis mundanorum philosophorum, ubi est infinita perversitas. Christ is to bee sought for, but not in the streetes, where is much vanitie: not in the Iudgement place, where is great trouble: not in Tauerneſ, where is continuall drunkenneſſe: not in the worldly courtes, where is great deceite: not in the ſchools of worldly Philoſophers, where there is endleſſe contention.

Youth. I perceiue that I haue ouerſhotte my ſelfe in ſaying and doing, as I haue ſaid and done: yet I pray you, giue me to vnderſtand, why you are ſo deſirous to haue had me at church, eſpeciallie this morning?

Age. Becauſe I wiſhe your ſoules health.

Youth. Was there a Phiſition at the Church this day, that could miniſter anie medicines? *Heb. 13. 17.*
1. Pet. 5. 2.

Age. Yea, that there was, who hath miniſtered ſuch medicines to our ſoules this day, that no tongue can expreſſe the be- neſite that we haue gotten and obtained thereby.

Youth. Was he a Phiſition for the bodie, or for the ſoule?

Age. You may perceiue by my wordes, that it was a Phiſi- tion for the ſoule onelie.

Youth. So I thought, for if he had bene for the bodie, our Gentlemen and Gentlewomen, with our rich Armourſ in our pariſh, would haue bene there, although they had bene caried in Wagons or Coches.

Age. You haue ſaid trueth, and the more to be lamented, becauſe they feele not the diſeaſe of their faintie & ſicke ſoules, nor yet remember the wordes of Chriſt, that ſaith: The whole *Mat. 9. 12.* neede not a Phiſition, but they that are ſicke. Therefore he cal- *Heb. 13. 17.* leth (by his Preachers) all thoſe, that are wearie and laden, to *Mat. 11. 28.* him ſelfe, and promiſeth to them that come, that they ſhall finde reſte vnto their ſoules. This Phiſicke is giuen to vs free- *Rom. 3. 24.* lie for nothing, without anie our worthineſſe, merites, or deſertes. *Eſa. 55. 1.* I would to G D they did feele their ſickneſſe, then they *Reue. 22. 17.* would acknowledge it, and make ſpeede to ſeeke for the Phi- *Eſai. 55. 6.* ſition whiles he may be found, and labour for the life which ſhall

A treatise against Idlenesse.

neuer decaye nor perishe. I pray God the olde Prouerbe be not found true: that Gentlemen and riche men are Uenison in heauen: (that is) verie rare and daintie to haue them come thither.

Youth. Do you meane all Gentlemen and rich men in generall:

Gal. 3. 28.

Act. 10. 34.

Phil. 1. 23.

2. Cor. 5. 1. 2.

Rene. 22. 20.

Rom. 4. 25.

Age. No, God forbidde, for I knowe well that there are a great number of godly, zealous & vertuous Gentlemen, Gentlewomen, and riche men, which doe hunger and thirst for the auancement and continuall encreasing of Gods glorie and his kingdome, to the better subuersiō of al sinne, wickednesse, vice, & Poperie, and also do hunger and thirst to be at home in their euerlasting habitation, prepared for the elect, through the death and resurrection of Iesus Christ our onelie Sauour.

Youth. I vnderstand your meaning verie well, howe you will byge and persuaade euery man to be a bearer of the sermons.

Age. You haue said the truth, that is my purpose and whole desire, which with all my heart I wishe and pray for.

Youth. The Church is no wylde Cat, it will stande still, where as it is, and as for Sermons, they are not daintie, but verie plentie: and therefore no such great neede or haste to runne to heare Sermons.

2. Tim. 4. 2.

Age. Although they are plentie (God continue it) yet you must not neglect to heare Sermons in season & out of season, &c.

Iohn 8. 47.

1. Iohn 4. 6.

Iohn 10. 27.

Gregorius.

Luke 10. 16.

Mat. 10. 40.

Iohn 13. 20.

For it is a speciall argument that Christ our Sauour vbleth to discerne his children from the children of Sathan by, when hee saith: He that is of God, heareth Gods word: ye therefore heare them not, because ye are not of God. Againe, My sheepe heare my voice, &c. Saint Gregorie saith: *Certissimum signum est nostra predestinationis Dei verbum libenter audire*, that is, It is a most sure signe and token of our predestination, gladlie and willingly to heare the worde of God. Therefore if you will bee of God and of his folde, heare his voyce pronounced to you by his preachers, thereby shal you profite your selfe, please God, and displease Satan: Contrariwise you shall displease God, and please Satan, to your owne confusion, which God forbid.

Youth. I

vaine playes, and Enterludes.

3

Youth. I beseech you good father, declare to me plainlie by some proofes of holy scripture, that Satan is displeased, if wee heare the word preached or read, and also that he is so well contented, when as we neither heare nor reade the word of God, but continue in ignorance.

Age. That I will do good some (God willing.) You may very wel perceiue his nature by that our Sauour Christ saith: We do not vnderstande my talke, because ye cannot heare my word: We are of your father the deuil, and the lust of your father ye will do. &c. Also in these words of Christ: When the vncleane spirit is gone out of a man, he walketh through drie places, seeking rest, and when he findeth none, he saith, I will returne vnto my house whence I came out, & when he cometh, hee findeth it swept and garnished: then goeth he, and taketh to him selfe seven other spirits worse than him selfe, & they enter in, & dwell there: so the last end of that man is worse than the first: therfore S. Peter saith: Your aduersarie the Deuil goeth about like a roaring Lion, seeking whom he may deuour. &c. S. Paule saith: If our Gospell be then hid, it is hid to them that are lost, in whome the god of this world hath blinded the mindes, that the light of the glorious Gospell of Christ should not shine. &c. Origen sayeth: *Demonibus est super omnia genera tormentorum, & super omnes poenas, si quem videant verbo Dei operam studiis dare, scientiam diuina legis, & mysteria Scripturarum intentis perquirentem. In hoc eorum omnis flamma est: in hoc utuntur incendio. Possident enim omnes, qui versantur in ignorantia: that is, vnto the deuils it is a torment, aboue all kindes of tormentes, & a payne aboue all paines, if they see anie man reading, or hearing the worde of God, and with feruent studie searching the knowledge of Gods lawe, and the mysteries & secrets of the scriptures. Wherein standeth all the flame of the deuils: in this fire they are tormented. For they are sealed and possessed of all them, that remaine in ignorance. Thus you haue heard, and may easily perceiue, that this is he, who (by his ministers the Papistes) shut vp the kingdome of heauen before men: This is that serpent that beguileth*

Io. 8. 43. 44.

Luke 11. 24.

Mat. 12. 43.

1. Pet. 5. 8.

2. Cor. 4. 3. 4.

Origen, in Numer. homil. 27.

Mat. 23. 13.

2. Cor. 11. 3.

B. 3.

vs,

A treatise against Idlenesse,

Mat. 13. 3.

Luke 8. 12.

Mar. 4. 1.

vs, that our mindes should be corrupt from the simplicitie that is in Christ, he can transforme him selfe into an Angel of light. This is he, that soweth Darnell amongst the Lordes wheate: this is that enemie, that cometh and taketh away the word of God out of our heartes, lest we should beleue, and so be saued.

Youth. What meaneth this latter sentence that you recited, I pray you declare it to me.

Rom. 10. 17.

2. Tim. 2. 26.

Roma. 6. 16.

John 8. 34.

1. Pet. 2. 19.

Renel. 12. 10.

Rom. 6. 23.

Age. Christ hereby manifesteth what is the proper tie & nature of Satan, how he can abide no man for to heare the word of God, & obey it, knowing wel that faith cometh by hearing, and hearing by the word of God, & that they cannot heare but by the preaching, &c. therfore he practiseth by all wayes & meanes to make vs deafe, that we may not heare the preaching, and so beleue, & be saued. Therfore my sonne marke this well, that when as you, or such others, doe little delite, or lesse regard to heare Gods word preached, that Satan doth possesse you and them, & is become your maister, and you his seruantes and bondemen, as Paule saith: Knowe ye not, that to whome soeuer you giue your selues as seruantes to obey, his seruants ye are, to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness. Thus you see what an enemie Satan is to mans saluation, and his wages that he giueth, is eternall death.

Youth. Howe manie wayes doeth Satan go about to hinder vs from hearing the worde of God?

Age. He doeth this by sundrie meanes and wayes.

Youth. I pray you declare them to me so brievely as you may.

Age. I will so. First he doth it by corruption of our natures, & also by reason we are accustomed continually to sinne. Secondly, by a vaine hope and trust in our selues & our free wil. Thirdly, by an Epicureal & worldly care. Fourthly, by encouraging our selues to doe wickedly, by the examples of other men that daily offend. Fifthly, by pleasures, pastimes, & such like. Sixthly, by his owne craftinesse and subtiltie. Seuenthly, by rearing by slaunders vpon the preachers of the word of God. Eighthly, by open persecution, &c. These are the wayes and practises that commonly he vseth.

Youth.

vaine playes, and Enterludes.

4

Youth. I assure you they are dangerous practises and easie meanes, to drawe vs fro hearing the word of God. Yet hitherto you haue not expessed to me whether there be any danger or punishment threatened against such, as will not heare Gods word.

Age. I was about so to do, if you had not interrupted mee in my talke so soone.

Youth. I pray you let me heare them, that by those threats I may learne to auoide the daunger that may ensue vpon me, in not hearing the sermons.

Age. As the curses are great against the contemners and negligent hearers of Gods word, so the blessings are double fold to the diligent and obedient hearer, according to that saying in Logique, *Contraria inter se opposita, magis elucescunt*: that is, Contraries being set one against the other, appeare more euident, so by the curses, you may the better consider of the blessings.

Youth. In deed I shall so: therefore speake on, I beseech you.

Age. It is written in Deuteronomie: If thou wilt not obey the voice of the Lord thy God, all these curses shall come vpon thee, & overtake thee: Cursed shalt thou be in the towne, & cursed in the field, cursed is thy basket & store, cursed shall be the fruit of thy bodie, and the fruite of thy land, the increase of thy kine, and the flockes of thy sheepe. Cursed shalt thou be when thou comest in, & cursed when thou goest out. The Lord shall send vpon thee, cursing, trouble, & shame, in al that which thou settest thine hande to do, vntill thou be destroyed, & perish quicklie. The Lord shall make the pestilence cleaue vnto thee, vntill hee hath consumed thee from the land, the Lord shall smite thee with a consumption, and with the feuer, and with a burning ague, and with feruent heate, and with the sword, and with lasting, and with myldew, &c. as in that chapter you may reade througely, wherein you shall finde most terrible plagues vpon those, that are contemners and disobeyers of God & his worde. In Samuel you may reade also, that Saul was reprobued for this fault, and losse his kingdome for it. Hath the Lord (saith Samuell) as great pleasure in burnt offrings & sacrifices, as when the voyce of the Lord

Deut. 28. 13

Deut. 28. 1.

Leuit. 26. 3.

Deut. 28. 15

16. 17. 18.

19. 20. 21.

22.

Lamē. 2. 17.

Leui. 26. 14.

Barn. 1. 20.

1. Sa. 15. 22.

A treatise against Idlenesse,

1 Sam. 22.

Iere. 7. 23.

Prou. 1. 24.

25. 26.

Prou. 28. 9.

Iere. 44. 23.

Ezech. 2. 10.

Cap. 33. 31.

32. 33.

Luke 14. 24.

Mat. 21. 43.

Luke 19. 41.

Hebr. 12. 25.

Chrysost. ad po-
pulum Antioch.
homil. 21.

Lord is obeyed? Behold, to obey is better than sacrifices, and to hearken is better than the fat of Rammes: Because thou hast cast away the worde of God, therefore he hath cast away thee from being king. Salomon saith, Because I haue called and ye refused, I haue stretched out my hande, and none would regarde, but ye haue despised all my counsels, and would none of my correction. I will laugh at your destruction, & mocke when feare cometh. Then shall they call vpon me, but I will not answer, they shall seeke me earely, but they shall not finde me, because they hated knowledge, and did not choose the feare of the Lorde, they would none of my counsell. Therefore shall they eat the fruite of their owne way, & be filled with their owne deuises. Again he saith: He that turneth away his eare from hearing the lawe, euen his prayer shalbe abhominable. Reade Ieremie, & see what plagues came vpon the people, for their neglecting of Gods word. Ezechiel saith, That a booke was deliuered him (against those that contemned and would not heare the word of the Lorde, and frame their liues answerable to it) which was writte within and without. Lamentacions, and mournings, and woe. They that were called to the supper, and refused to come, had pronounced against them, that none of them which were biddē, shal taste of his supper. He saith also, That the kingdome of God shalbe taken from you, and shalbe giuen to a nation whiche shall bring fruites thereof. Also you may perceiue by Christes weeping ouer Ierusalem, when he prophesied of their destruction, for not comming to him when he called, and for killing his Prophetes, who were sent to call them to repentance: howe wrathful Gods indignation is against all such. &c. Very well did S. Paul say: See that ye despise not him that speaketh: for if they escaped not, which refused him that spake on earth, much more shall we not escape, if we turne away from him that speaketh from heauen, &c. Chrysostome sayth: *Quanto nanque maior gratia, tanto amplior postea peccantibus poena:* The greater benifites we receiue (at Gods handes) and doe abuse them, or not regarde them, the greater punishment shall fall vpon them afterward.

Youth.

vaine playes and Enterludes.

5

Youth. These sayings out of the Scriptures are terrible, and pearce my heart and conscience verie deepe.

Age. You knowe, that the worde of **G D D** is a two edged sword, and entrench through (saith **S. Paule**) euen to the deuiling asunder of the soule and the spirit, and of the iointes, & the marie, and is a discernor of the thoughtes & intents of the heart: Whereby you see that it woundeth mortally the rebellious, but in the elect, it killeth the old man, that they should liue vnto **God**. Heb. 4, 12.

Youth. These paines and curses are terrible, which maketh me to tremble for feare.

Age. *Si horrescimus pœnam, horrescamus etiam causam pœne.* If we do abhorre and feare the punishment, lette vs also abhorre and feare the cause of punishment (which is sinne.) Lauaterus in Paralip. cap. 21.

Youth. I perceiue nowe, that it is a great sinne, and that they are in a great danger, that contemptuously refuse to heare the word of **God**, when it is preached.

Age. It is most true. For as **Augustine** saith: *Non minor erit reus, qui verbum Dei negligenter audierit, quam ille qui corpus Christi indignè sumit:* that is, he is no lesse guiltie that negligently heareth the worde of **God**, than he that eateth vnto the body of **Christ**. **Saint Cyrill** saith: *It wee doubt of them that heare the word preached, what shall wee doe of them, that doe neuer heare the worde preached at all?* August. I. caus. I quæst. cap. interrog. 1, Cor. 11, 29. Cyril. in Leu. lib. 6.

Youth. Will not ignorance excuse vs?

Age. Nothing lesse, for it will rather accuse vs, as **Augustine** saith: *Ignorantia in eis qui intelligere noluerunt, sine dubitatione peccatum est: in eis autem qui non potuerunt, pœna peccati.* *Ergo in utriusque non est iusta excusatio, sed iusta damnatio:* Ignorance in them, that would not vnderstand, without doubt is sinne; in them that could not vnderstande, it is the punishment of sinne. For in either of them there is no iust excusation, but iust damnation. Therefore was it called the mother (not of debotion, as the Papistes tearme it) but of all mischief and vice. But we may say of our aduersaries the Papistes, as **Irenæus** said against the **Valentinian** heretikes: *Veritatis ignorantiam,* August. in Epist. 105. Conc. Toletan. 4. can. 24. Iren. lib. 3. ca. 19

C

cogni-

A treatise against Idlenesse.

cognitionem vocant: Ignorance of the trueth, & blindnesse, they call knowledge.

Youth. There are a number that perswade with themselves cleane contrarie, and thinke no offence lesse, nay, that it is no offence at all, to absent themselves from the Sermons, and neuer scarce come to the Temple at prayer, hauing no iust (but rather vnjust) occasions to followe their owne pleasures in whatsoeuer, and yet boldly wil say and affirme (as I my self haue heard them) they are Gospellers and Protestantes, and do beleue verie well in God, and knowe as much as the Preacher can, or is able to say, or teache them.

Mat. 7. 21.

Iohn 8. 41.

Psal. 50. 17.

Mat. 17. 5.

Rom. 1. 21.

Titus 1. 16.

Hila. lib. 8. de Trinitate.

Age. Christ saith: Not euerie one that saith, *Lord, Lord*, shall enter into his kingdome, nor euerie one that can saye the *Lords* prayer, the *Beleeve*, & the ten commandements, is a good Protestant, but they that do the will of our heauenly father. So the *Jewes* bragged that they had *Abraham* to their father, and that they were not borne of fornication, but that they had one father, which is *God*: yet Christ pronounceth, that they are of their father the *Devill*, for his workes they did. And amongst all the workes, Christ speaketh of this sinnefull worke of *Satan*, which was their bragging, that they were *Gods* children, & yet would not heare *Gods* worde. But to those shalbe saide: What art thou that takest my couenant in thy mouth, and hatest to be reformed, & hast cast my wordes behind thee? &c. Although these men can saye well, yet (for that they shewe not obedience to their heauenly father, that sayeth: This is my onely begotten sonne, heare him) he wil destroy them with the hypocrites, that professe they knowe *God*, but by workes doe denie him, and are abhominable & disobedient, and vnto every good worke reprobate (as *S. Paul* saith.) *Hilarie* speaketh of these men, saying: *Multi sunt qui simulantes fidem, non subditi sunt fidei, sibiq; fidem ipsi potius constituunt, quam accipiunt:* that is, There are manie that counterfeite faith, and yet they are not subiect or obedient to the (true) faith: these men do rather prescribe to themselves a faith, than to receiue the (true) faith and religion.

Youth. They say that they beleue well, and haue the true faith

vaine playes and Enterludes.

6

faich notwithstanding.

Age. Hearke I pray you, what Saint Cyprian saileth to them, *Quomodo dicit se credere in Christum, qui non facit, quod Christus facere praecepit?* How can he say, that hee beleueth in Christ, that doeth not that, whiche Christ hath commaunded:

Cyprian de simplicitate prelatorum

Whereby you may see, how wide these people are from true religion. It was well said of S. Augustine, *Constat fidem stultam non solum minime prodesse, sed etiam obesse*: It is certaine that a foolish faich not onely doeth no good, but also hurteth. Therefoze (if you and they repent not) ye shall one day feele the iust reward thereof: when in your tormentes and endlesse paynes ye shall be forced, with the wicked in hell, to crie and say: We haue erred from the way of trueth, and haue wearied our selues in the way of wickednesse and destruction. And wee haue gone through daungerous wayes: but the way of the Lorde we haue not knowne. What hath pride done to vs: or what profit hath the pompe of riches brought vs:

August. in quest. ex ver. Testam. quest. 43.

2. Thes. 1. 8.

Psal. 75. 8.

Wisd. 5. 6.

Youth. I pray you, what causes are there to moue and persuaide vs, that we ought to heare and reade Gods holy word:

Age. There are foure principall causes.

Youth. What are they:

Age. The first cause (to moue vs to heare & reade the worde of God) is, the commandement of almightie God our heauenly father, which saith: ye shall walke after the Lorde your God and feare him, and shall keepe his commaundements, and hearken vnto his voyce. Againe, The Lorde thy God will raise vp vnto thee a Prophete like vnto me, from among you, euen of thy brethren, vnto him shalt thou hearken. &c. This is my welbeloued sonne, heare him, &c. He that heareth you, heareth me, & he that despiseth you, despiseth me, &c. The Scribes and Pharisees sit in Moses seate, al therefore whatsoever they bid you obserue, that obserue and doe. &c. If ye loue me, keepe my commaundements, &c. Search the scriptures, for in them ye thinke to haue eternall life: and they are they, which testifie of me. &c.

Dent. 50. 4.

Dent. 30. 2.

Dent. 18. 15.

Mat. 17. 5.

Mat. 3. 17.

Luke 10. 16.

Mat. 10. 40.

Iohn 13. 20.

The second cause is, the ende that we were created and redeemed for, that is, to learne to know God, to honour him, worship

Malac. 1. 6.

him

A treatise against Idlenesse,

him, glorifie him, to feare him, loue him, and obeie him, as our God and father, as Chrysostome saith: *Omnia condita esse propter hominem, hunc autem conditum esse propter Deum, hoc est, ad agnoscendum & glorificandum Deum. &c.* All thinges were ordeined to be made for man, man was ordeined to be made for God, to the end, to know and glorifie God. &c. So Dauid said: I shall not die, but liue, and declare the works of the Lorde. So Paule saith: Glorifie God in your bodie and in your spirit, for they are Gods. Againe: Whatsoeuer ye do, do all to the glorie of God.

The thirde cause is our owne infirmities, for that we are nothing, we knowe nothing, nor can perceiue anie thing, as of our selues, without the helpe of Gods spirit, and the word of his promise. Irenaeus saith: *Cum impossibile esset sine Deo discere Deum, per verbum docet Deus homines scire Deum.* When it was impossible to knowe God without God, God by his word teacheth men to know God. So Dauid saith: That a yong man shall redresse his way, by ruling him selfe according to Gods worde: His word is a lanterne to our feete, and a light to our pathes. &c. The lawe of the Lord is perfect, conuerting the soule, the testimonie of the Lord is sure, and giueth wisdom vnto the simple: the comandements are pure, & giue light vnto the eyes: by them is thy seruant made circumspect, & in keeping of them there is great reward. S. Paule saith: Whatsoeuer things are written afore time, are written for our learning, that we, through patience and comfort of the Scriptures, might haue hope. Againe: The whole Scripture is giuen by inspiration of God, & is profitable to teach, to improue, to correct, and to instruct in righteousnesse, that the man of God may be absolute, being made perfect vnto all good workes: That is, saith Bruno: It is profitable to teach them that are ignorant, to repproue and couince them that speake against the faith, to correct sinners, to instruct those that are rude and simple. Chrysostome also saith: *Quicquid queritur ad salutem, totum iam impletum est in Scripturis: qui ignarus est, inueniet ibi quod discat, qui contumax est & peccator, inueniet futuri*

Chrysost.

¶

Psal. 118. 17

Psal. 86. 12.

1. Cor. 6. 20.

2. Thes. 1. 12.

1. Cor. 10. 31.

2. Cor. 3. 5.

Irenaeus.

¶

Psal. 119. 9.

105.

Psal. 119. 7.

Rom. 15. 4.

2. Tim. 3. 16.

¶

Bruno in 2.

2. Tim. 3. 16. ¶

Chrysost. in Mat.

22. homil. 41.

vaine playes and Enterludes.

7

futuri iudicii flagella, qua timeat, qui laborat, inueniet ibi glorias & promissiones vite aeterna. Whatsoeuer is sought for saluation, is wholie conteyned & fulfilled in the scriptures: he that is ignorant, shall finde there what he ought to learne, he that is a stubborn and disobedient sinner, shall finde there scourges of the iudgement to come, which shall make him feare, he that labourereth and is oppressed, shall finde there promises and glorie of eternall life.

The fourth and last cause is, the sharpe punishment that God pronounceth against such, as you haue heard declared before, when we talked of Gods curses and plagues. Christ saith himselfe, this is the cōdemnation, that light is come into the world, and men loued darknesse rather than light, because their deedes were euill. &c. Thus you haue heard the causes, why wee ought to heare sermons preached by those, that preach Christ truly, and to reade the holie Scriptures.

Dent. 28. 15, 16, 17, 18.

Iohn 3. 19.

Youth. These causes are excellent, and of great importance, and of necessitie to be considered of all men.

Age. You say truly, they are so, yet for your better instruction, I pray you aunswere me to these questions, which I shall demaunde of you.

Youth. I will, if I be able.

Age. Why doeth God erect his throne amongst vs?

Youth. Because we should feare him.

Age. Why doeth he reueale his will vnto vs?

Youth. Because we should obey him.

Age. Why doeth he giue vs his light?

Youth. Because we should see to walke in his wayes.

Age. Why doeth he deliuer vs out of troubles?

Youth. Because we should be witnesses that he is gracious.

Age. Why doeth he giue vs his word?

Youth. Because we should heare, learne, and knowe him.

Age. Why doeth he call vs by his Preachers?

Youth. Because we should repent, and so come to him.

Age. Why doeth he giue vs his Sacramentes?

C 3 Youth. Be-

A treatise against Idlenesse,

Youth. Because they are seales of his promise, that wee should not be forgetfull of the benefites purchased for vs, by the precious bodie and blood of our saviour Iesus Christ. ..

Age. Why doth God giue vs vnderstanding?

Youth. Because we should acknowledge him.

Age. Why doeth he giue vs a will?

Youth. Because we should loue him.

Age. Why doeth he giue vs bodies?

Youth. Because we should serue him.

Age. Why doeth he giue vs eares?

Youth. Because we should heare him.

Age. You haue answered cruelie and directly, whereby I perceiue you haue read the Scriptures, and haue some knowledge of Gods will, and therefore sith you knowe your maisters will, and doe it not, you shalbe beaten with manie stripes.

Youth. Is it sufficient then to heare the word of God preached, and so to be hearers onelie?

Age. No: For as you ought to heare, so must you be a doer thereof. *S. James* saith: Receiue with meekenesse the worde that is grafted in you, which is able to saue your soules. And be ye doers of the worde, & not hearers onely, deceyuing your owne selues. For if anie heare the word, and doe it not, he is like vnto a man, that beholdeth his naturall face in a glasse: For when he hath considered him selfe, he goeth his way, and forgetteth immediately, what manner of one he was, &c. *S. Paule* also saith: The hearers of the Lawe are not righteous before God, but the doers of the Lawe. We are (saith he) his workmanship created in Christ Iesu vnto good workes, which God hath ordeined, that we should walke in them. Herein (saith Christ) is my father glorified, that wee beare much fruite. Whosoever heareth of me these wordes, and doeth the same, I will liken him to a wise builder, &c. Christ ioyneth hearing and doing together, with a true copulatiue, saying: *Beati qui audiunt sermonem Dei, & obseruant eum.* Blessed are they that heare the word of God, and keepe it. Therefore Christ biddeth our light (that is,

Luke 12. 47.

James 1. 21.

22.

23.

24.

Rom. 2. 13.

Ephes. 2. 10.

Iohn 15. 8.

Mat. 7. 24.

Luc. 11. 28.

Mat. 5. 16.

1. Pet. 2. 12.

James 2. 18.

vaine playes, and Enterludes.

8

is, our faith and religion) to shine to the worlde, that the worlde may see our good workes, and glorifie our heauenlie father, &c. Whereby we may see, that wee ought, and must needes haue, with hearing, doing: with faith, workes: with doctrine, life: with knowledge, practise: with science, zeale: with professing, expressing: with hearing, keeping: with wordes, deedes: with talking, walking. So that these must needes dwell together in one house, as Marie and Martha, two sisters, which ought to be *tanquam comites inuicem*. He that hath my commaundements (saith Christ) and keepeth them, is he that loueth me, &c. S.

Augustine vpon these wordes, saith: *Qui habet in memoria, & seruat in vita: qui habet in sermonibus, & seruat in moribus: qui habet in audiendo, & seruat in faciendo, aut qui habet in faciendo, & seruat in perseuerando, ipse est qui diligit me.* He that hath (my word) in his memorie, and keepeth it in life: he that hath it in wordes, and keepeth it in manners: he that hath it in hearing, and keepeth it in doing: or he that hath it in doing, and keepeth it in perseuering and continuing: hee it is that loueth me. You see then, that wee must not onelie be hearers, but also doers of the worde. It shall not be asked (at the dreadfull daye of Iudgement) howe much we haue heard or reade, or howe much we do knowe, but howe well we haue liued. What workes we haue exprest to testifie with vs of our spirituall regeneration and inward faith, &c. S. Augustine saith: *Audire veritatem nihil est, si non auditionem fructus sequatur*: To heare the trueth is nothing, vntilse ther e followe fruites of our hearing. Therefore we must be that good ground wherein the seed of Gods worde is sown, which bringeth fruite an hundred, sixtie, and thirtie folde. For we ought not to be like those that professe they knowe God, and denie him with their workes. That ground that bringeth forth such thornes and briers, is neere vnto cursing, whose ende is to be burned. For euerie tree that bringeth not forth good fruite, is hewen downe and cast into the fire.

Youth. I perceiue nowe that the doctrine of the Gospell is not a Libertine doctrine, to giue a carnall libertie to men, to doe
and

Luke 10.39.

Iohn 14.21.

August. in Ioh.
tract. 75.

Rene. 14.13.

Mat. 25.35.

2. Cor. 5. 10.

Iames 2. 18.

Augu. in Psal. 66.

Luke. 8. 8.

Mat. 13. 23.

Mark. 4. 8.

Tit. 1. 16.

Heb. 6. 8.

Mat. 25. 41.

Mat. 3. 10.

A treatise against Idlenesse,

and line as they liste, or that all workes, fasting, prayers, almes deedes, obedience &c. are overthrowne or denied thereby, as the Popes Catholikes haue and doe report.

Rom. 3. 31.

Age. By this doctrine of the Gospell, as you heare, is established and confirmed all godly life, and good workes. But this hath beene alwayes the practise of Satan & his Pimpes, falslie to report of this doctrine, as we read in the holy Scriptures.

Youth. You haue satisfied me in this point (I thanke God for you) yet I pray you giue me to vnderstand, what he was, that preached this day at our Church?

Act. 9. 22.

2. Cor. 10. 4.

Rom. 3. 10.

Age. I assure you I knowe not his name: but whatsoeuer his name be, he is a godlie learned man, one that beatech down mightily, by the word of God, all Popish religion and superstition, and therewith he is a great enimie to sinne and vice, which nowe reigneth too too much amongst all estates and degrees, and a great friende to vertue and true religion.

2. Cor. 1. 17.

18. 19.

2. Tim. 3. 14.

Exod. 28. 30.

1. Tim. 4. 12.

2. Tim. 3. 10.

1. Cor. 9. 27.

Youth. I am verie glad to heare so good a report of him, as I do: it is glorious when the Preachers are certain of their doctrine which they teache, constant therein, and leade liues answerable thereto, hauing that *Vrim* and *Thummim*, which signifieth knowledge and holinesse, declaring thereby, what vertues are required in those, that are Ministers and Preachers of Gods worde and sacraments, so as they may builde by Gods Church, both with doctrine and conuersation of life.

1. Tim. 4. 12.

Age. God defende, but that they should be such, as in all respectes they may shewe them selues to the world, an ensample in word, in conuersation, in loue, in spirit, in faith, and in purenesse, and that they shewe themselves lanternes of light, and ensamples of good workes, with vncorrupt doctrine, with grauitie and integritie. &c.

Mat. 5. 14.

Titus. 2. 7.

Youth. Your great commendation of this Sermon maketh me sorrowful, for that I had not been at it: but my businesse was such, as by no meanes I could be there.

Age. Was your businesse so great, that it might not haue bene deferred, and put off for that present, vnto another time? I

pray

vaine plaies and Enterludes.

9

pray you, may I be so bold as to vnderstande of you, what this great businesse was, that thus hindered you from hearing so notable and wortheie a sermon, as was preached this morning?

Youth. I may shewe you, for anie great weight that it was of: But whatsoeuer it was, I put you out of doubt, it was about no matters of anie common wealth.

Age. Then belike you were at prayer with all your familie, in your owne house.

Youth. I tell you truely, I prayed not, but I haue playde all this night, that this morning I could scarce hold open my eyes for sleepe, and therefore was fayne for to recouer my lost sleepe this forenoone.

Age. You haue herein abused Gods ordinance, and your selfe also. For God made the day for man to trauell in, and the night for man to rest in. &c.

Youth. Why good father, is it not reason that a man should take his rest, and sleepe when he pleaseth?

Age. Yes in deede, so that he vseth his rest and sleepe moderately and orderly, that he may the better go about those lawfull affaires that he hath to do. For otherwise (as you vse your rest & sleepe) shall happen to you, as Salomon saith: He that longeth sleepe shall come vnto pouertie. &c. Our life is a watching, therefore we ought to take heed, that we lose not the greatest part of our life in sleepe, namely, such of the same many vices be engendred as wel of the bodie as of the mind. Cato to this effect saith:

Plus vigila semper, nec somno deditus esto:

Nam diuturna quies vitiis alimenta ministrat.

Youth. You know that sleepe was giuen for mans preservation, for that there is nothing hauing life that sleepeth not. Aristotle saith, that all creatures hauing blood, take their repose and sleepe &c, Sleepe is a surceasing of all the senses from tra-
uel, which is, or is caused by certaine euaporations and fumes rising of our meate and sustenance receiued, mounting from the stomacke immediately vnto the braine, by whose greete coldenes these vapours warme are tempered, casting into a slumber euery the forces of senses exterior, at whiche time the vitall
spirits

Psal. 104.

20. 23.

Psal. 74. 16.

Psal. 136. 8.

Pro. 20. 13.

Mark. 13. 35

1. Pet. 5. 8.

*Arist. lib. 4. de
Animal.*

A treatise against Idlenesse,

Spirites retiring to the heart, leave all the members of the body in a sleepe, until such time againe, as these said vital spirites recover new force and strength to them againe, & so these vapours, ceasing or diminishing, man againe awaketh, and returneth to himselfe, more apt to his businesse, than at any time before: and therefore to sleepe and take much rest, is not so noysome or hurtfull as you affirme.

Age. You haue herein shewed your selfe like a Philosopher & a Physitian: but far myde either fro good Philosophie or wholesome phisicke. Although it be good and necessarie for the bodie, yet must it not be with excesse, and immoderately taken: for that too much sleepe (saith Aristotle) weakneth the spirites of the body, as well as also of the soule, euen as moderate and competent rest bettereth them, increasing their vigour and their force. euen so immoderate rest hurteth and weakneth. For as many things are necessarie and needfull in mans life, so taking in excesse and out of season, annoie and grieue much as to eate, who feeleth not howe hunger doth compell him, and yet he that eateth too much, repented it, as we commonly see. Sleepe then must be taken, for necessitie only, to reuiue, refresh, and comfort the wearie senses, the spirites vitall, and other wearie members. For too much sleepe (besides that it maketh beate the spirites and senses, the partie also becommeth slouchfull, weak, and effeminate with ouermuch idlenesse) ingendreth much humiditie & rawe humors in the bodie, which can donlie assault it with sundrie infirmities, messengers of death, and of small ruine. For when we sleepe too much, all the moystures and humors of the bodie, with the naturall heate, retire to the extreme partes thereof, no where purging or euacuating whatsoeuer is redundant: so then vnmearurable sleepe is not only forbidden by Philosophers & Physitions, but also is a thing odious to the wise. Ouid with other Poets, tearme sleepe an Image, or pourtraite of death, saying:

*What else thou foole, is sloughish sleepe,
but forme of frosen death?*

*By setled houres of certaine rest,
approch thy want of breath.*

There

vaine plaies and Enterludes. 10

Therefore be you (and all such as you are) ashamed then, that spende the greater part of your time in idleness, and sleepe in your beddes, untill you be readie to goe to your dinner, neglecting thereby all duetie of service both towards God and man.

These are the men that one speaketh of, saying: *Diu dormiunt de mane, & sero cito cubant de nocte.* They will goe verie late to bedde at night, and sleepe long in the morning. Surelie hee that so doeth, his offence is nothing lesse than his, that all day doeth sitte in fat dishes, surfeiting like a grosse and swollen Epicure, considering these creatures should onely be taken to the sole sustentation and maintenance of life, and not to fill or pamper voluptuously the bellie. Dionysius saith: *Non viuas, ut edas: sed edas, ut vivere posses: ad sanitatem, non ad incontinentiam habendam est ratio:* Thou liuest not to eate, but eate as thou mayest liue:

For there must bee a gouernement to vse it for thy health, and not to incontinencie. Chrysostome saith: *Non vita est propter cibum & potum, sed propter vitam cibum & potum:* The life is not appointed for meate and drinke, but meate and drinke is appointed for the life. In which sort wee must take our sleepe, onelie for necessitie, and nothing for idle pleasure, and that in due time, and not out of season, that wee may the better serue God and our neighbours. If that yong man Eutichus, for slee-
ping at Paulus sermon at Troas in a windowe, fell downe (as a punishment of God) from the third loft, beade, what punishment then thinke you, will God bring vpon you and other like, that sleepe from the sermon, and neuer come to diuine service, but sleepe out sermons and all, which cometh to passe by your night watchings and idle pastimes: Therefore no excuse will serue you herein.

Youth. Why good father, is not this a lawfull excuse for me to be absent from the Temple, at prayer and preaching?

Age. It is no more lawfull excuse for you, than it was for them, that were called to the supper, which seemed to make lawfuller and more honest excuses than you do: when as one would go to his Farme, another to proue his Oren, and another to a-

Holcot. in 1^o Sap. cap. 4.

Dionys. in Rom. cap. 13.

Chrysost. in Gen. cap. 6. hom. 23.

Act. 20.

Luke 14. 19.

A treatise against Idlenesse,

Mat. 10. 37. bide with his netwe married wife. &c. All which things of them
Luke 14. 26. selues, and by themselves, are good and lawfull. But when these
Eccle. 39. 26. things are occasions to binder vs, and drawe vs backe from our
Eccle. 39. 27. obedience vnto our God in his word, then are they turned into
Prou. 28. 9. sinnes, as Salomon saith: He that turneth away his eare from
 hearing the lawe, euen his prayer shalbe abhominable. The
Rom. 10. 17. reason is, because it is not of faith, which faith is grounded vpon
 Gods word. For whatsoeuer is not of faith, is sinne. For where
Rom. 14. 23. a true faith is, there is alwayes obedience to Gods worde: for
 faith hath her certaintie of the word of God, and true obedience
Psal. 122. 2. waiteth vpon faith continuallie, as one of her handmaydes.

Therefore, if lawfull things (of themselves) as Oren,
Luke 14. 16. Farmes, wiues, children, setting our household in order, burying
Mat. 10. 37. our fathers, prayers, sacrifices, good intentes and meanings, our
Ierem. 7. 23. owne liues, &c. are not to be preferred before Gods calling, or
Mat. 8. 21. can be anie excuse to vs at all: Howe much lesse shall our vaine
1. Sa. 15. 22. and idle playes and wanton pastimes, bee an excuse vnto vs at
2. Cro. 26. 17. the dreadfull day of iudgement, though they can saye (as Salo-
1. Cro. 13. 10. mon reporteth of them:) Come let vs enioye the pleasures that
Wisd. 2. 6. are present, let vs chearefullie vse the creatures as in youth, let
Isa. 22. 13. vs fil our selues with wine and oymments, and let not the flower
1. Cor. 15. 32. of life passe by vs: Let vs be partakers of our wantonnesse, let
 vs leaue some token of our pleasure in euerie place: for that is
 our portion and our lot: Yet in the ende they shalbe forced to say
Wisd. 5. 7. in bitternes of heart (if they repent not:) we haue wearied our
 selues in the way of wickednesse and destruction, but the way of
 the Lord we haue not knowen: what hath pride and pleasures of
 our youth profited vs? &c. Horrible is the end, saith Salomon,
Wisd. 2. 19. of the wicked generation. &c.

Youth. All this I must needes confesse to bee true that you
Eccle. 3. 1, 2. haue saide: yet as Salomon saith, there is a time for all things,
3, 4, 5, 6, 7. a time to play, a time to worke, a time to build, a time to pull
 doونه. &c.

Luke 12. 47. Age. If you confesse my saying to be true, and yet doe con-
James 4. 17. trarie, you shall be beaten with many stripes. For as S. James
 saith:

saith: To him that knoweth howe to do well, & doth it not, to him it is sinne. This he spake to such as saide in his time, as yeu doe nowe, that confessed what was good, but they would not doe it. *I. Iohn. 2. 17*
 And as for this place of Ecclesiastes or Preacher, by you alled- *Mark 13. 31*
 ged, to mainteine your idle sportes and vaine pastimes, is not *2. Pet. 3. 11.*
 well applied by you. For he speaketh of this diuersitie of time, *12.*
 for two causes: First, to declare, that there is nothing in this *I. Cor. 7. 31*
 world perpetuall. *Omne creatum, finitum est:* All things created *Esai. 40. 8*
 be finite: that is, it hath and shall haue an ende. So Seneca saith: *Luk. 12. 18*
Nihil est diuturnum, in quo est aliquid extremum. Secondly, to *Gen. 6. 13*
 teach vs to be patient, and not grieued, if we haue not all things *Seneca lib. 3.*
 at once, according to our desires: neither enioye them so long as *Iames 5. 7*
 we would wish, and not thereby to maintaine idlenesse and vaine
 pastimes. So may the drunkarde, adulterer, vsurer, thiefe, &c.
 (with the whole rabble of wicked and the vngodly ones) li-
 kewise, and to the same effect & purpose alleadge this place, and
 applie it for their practises, as you doe for yours. But *Syrach*
 teacheth you another lesson, saying: God hath commaunded no
 man to do vngodly, neither doth he giue any man licence & time
 to sinne, &c. This doth well appeare by the words of S. Paule, *Gal. 6. 10.*
 saying: While we haue time, let vs do good. &c. S. Ambrose *Ambros. in Gal. cap. 6.*
 vpon these wordes, saith: *Tempus enim idcirco conceditur vita,*
ut iam iuste versemur: that is, Time is therfore graunted vnto
 our life, that we should liue rightly & iustly all the dayes of our
 life. The godly man hath alwayes said: *Veritas filia temporis est,* *Luke 1. 75.*
& mater omnium virtutum: that is, Trueth is the daughter of
 time, and the mother of all vertues. And that no time nor houre
 ought to be spent idlie, appeareth by that Christ himselfe saide:
 The kingdome of heauen is like vnto a certaine housholder, that
 went to hier labourers into his vineyard, he went the thirde, the
 fixt, the ninth, & the eleuenth houre, founde some standing idle, &
 said to them, why stand ye here all day idle? Goe ye also into my
 vineyard, &c. Whereby it appeareth, that wee ought to waste
 and spend no time, nay, no houre in idlenesse, but in some good
 exercise, &c. as it may onelie redounde to the glorie of the im-

A treatise against Idlenesse,

Nic. Gorran, in
Math. cap. 20.

Centuria, I 3.
cap. 10. and in
folio, I 152.

mortal name of God, and profit of our neighbours. Very well was it said of one, vpon these wordes that Christ said to the, that stood idle al the day, &c. *Tota die, id est, tota vita, in pueritia, adolescentia, in iuuentute, & in senectute, vobis nihil proficientes, proximis non subuenientes, Deo non seruientes, hostibus non resistentes, & in posterum non providentes:* All the day, that is, all the life (to be idle) in thy childhoode, in thy boyhoode, in thy youth in thy age, nothing profitable to theselues, helpfull to their neighbours, seruiceable to God, nor resisting their enemies, and lesse prouiding against the last day. This made Seneca complaine, that a great part of our life perisheth in doing nothing, a greater in doing euill, and the greatest of all, in doing things vnprofitable. Chrysostome saith, that we must be doing, *Corde, mente, ore, manu: corde credendo: mente compatiendo: ore confitendo: manu operando:* With heart, minde, mouth, and hand: with heart in beleewing: with minde in patience: with mouth in cōfessing: with hand in labouring. So that you may well perceiue, that to be idle and do no good, is against the lawe of God, and the lawe of nature, as Hesiodus saith: *Illi pariter indignantur & dij & homines, quisquis otiosus:* both the gods and men detest those, that are idle: and therefore was it said openly, *Otiosos & vagos solitus est appellare, fratres muscas, quod nihil faciētes boni, idlers & wanderers* were wont to be called friers flees, that do no good.

Youth. Will you haue no leisure times graunted vnto man? is it not a true saying: *Quies laboris remedium:* Rest is the medicine of labours and wearinesse: Therefore breathings and refreshings from continuall labours must be had, because it driueth away irkesomnesse gotten by serious toyle, and doeth repaire again the bodie and mindes to labour: euen as too much bending breaketh a bow, so to be addicted perpetually to labors, & neuer to refresh the minde with pastimes, must needes cause the minde not long to endure in earnest studies: and therefore it is said, festiuall dayes in old time were inuented for recreation.

Age. Yes truly, I do allow of honest, moderate, & good lawful active exercises, for recreation & quickning of our dull mindes.

And

vaine playes, and Enterludes.

12

And where you say, that holy dayes (as they are termed) were inuented in old time for pastimes, I thinke you say trueth: For the Pope appointed them (and not God in his worde) and that onely to traine by the people in ignorance and idlenesse, whereby halfe of the yeare and more, was ouerpasted (by their idle holypdayes) in loytering and vaine pastimes, &c. in restrayning men from their handie labours and occupations. S. Augustine speaking of the abuse of the Sabbath day, saith: It is better to digge and go to plowe on the Sabbath day, than to be drunke, & lye idle: howe much more may wee say so of these festiuall dayes, neuer appointed nor commaunded by God: &c.

August, in Psal.
32.

Youth, If you doe alowe of exercises and recreations, why then speake you so bitterly & inuey against plaies & pastimes?

Age. As farre as good exercises & honest pastimes & plaies do benefite the health of man, and recreate his wittes, so farre I speake not against it, but the excessive & vneasurable vse thereof, taketh away the right institution thereof, & bringeth abuse & misuse, & thereby is an hinderance of mans obedience to Gods word (as it is seene in you this present day:) & therefore they are rather changed into faultes & transgressions, than honest exercises for mans recreation. Therfore we must in all our pastimes remember what Cicero saith: *Non ita generati sumus à natura, ut ad ludū & iocū facti esse videamur, sed seueritatē potius, et alia studia grauiora:* We are not made and broughe forth into this world by nature, to the intent we might appeare & seeme to be created to the maintenance of gaming & pastimes, but wee are bozne to more weightie matters, and grauer studies. Therefore S. Paule saith: Whatsoeuer ye do, do all to the glorie of God.

Mat. 5. 29.

Cicero de officiis
lib. I.

1. Cor. 10. 31

Youth. It seemeth to me, you are so precise, as if you would make vs Stoikes, that will thus exclude pastimes and playes from vs, as we now vse them.

Age. Haue you so quickly forgotten (what I said euen now) that I did allowe of all honest, good, and lawfull pastimes, for those endes and purposes wherunto they were appointed, for mans recreation & comfort? Cicero saith in his booke of Offic.

A treatise against Idlenesse,

to this effect and purpose: *Ludo autem & ioco illis quidem vti licet, sed sicut somno & ceteris quietibus, tum cum granibus, sorijsq; rebus satisfecerimus: that is, Honest games and pastimes are allowable, but we ought to vse them as we do sleepe & other eases of the bodie, and to bee taken after such time, as wee haue laboured inough in weightie matters, and serious affaires: As we reade of the Romane Scruola, he vled oftentimes to play at Tennis, onely to recreate his spirites, after he had taken great paynes in waightie matters of the common wealch.*

Youth. I am verie glad that you graunt some kinde of pastime & playes, althoug you tie it to times, matters, & persons.

Age. Very good reason it be so graunted, as I haue said. For as Cicero saith: *Ludendi est quidem modus retinendus: A measure ought to be kept in all our pastimes: as the Poet saith: Est modus in rebus, sunt certi denique fines: quos ultra citraq; nequit consistere virtus.* I pray you what measure or meane keepe you and your companions now a dapes, that playe when you should sleepe, & sleepe when you should labour? The Lorde biddeth you watch & pray, and you watch and play all night long, whereby you are not able to do your duetie in hearing of Gods word, receyuing of his sacramentes, praying with the congregation, nor yet able to vse your vocation & calling: whereby you prouoke & heape Gods heauie displeasure and wrath vpon you, therefore you haue great cause to be hartily sorie, and to repent.

Youth. Why sir, by my sleepe I hurt no man, for therein I thought no euill, and therefore I haue not offended, that I neede to repent me for it.

Age. By sonne in many things we offend al, both in thoughts words, deedes, and dreames, through corruption of our nature, therefore haue we neede to say with David: *Who can understand his faulces? Clenſe me from secret faulces (O Lord. And whereas you say, by sleeping you hurt no man: That is not sufficient to hurt no man, but you must doe good also. David saith: Eschue euil and doe good, seeke peace and ensue it. What good (I pray you) hath your sleepe and ydle pastimes doone to you,*
with

Valer. lib. 8.

Horatius.

Mar. 13. 33

Iam. 3. 2

Mat. 15. 19

1. Cor. 3. 5

Gene. 6. 5

Psal. 52. 7

Psal. 34. 14

1. Pet. 3. 11.

vaine playes, and Enterludes.

13

which hath hindered you from all good and godly exercises? No good at all, but rather great hurte, for that you abused, and not vled your sleepe in due time and order, by reason of your idle nightwatching playes, and idle wanton pastimes, to satisfie the pleasures and desires of the fleshe, and therefore you neede repentance. Hereby is inferred that generall rule: *Cuius rei est usus, eiusdem est & abusus*. There is nothing vled, but that also may be abused: For god in mercie giueth vs nothing (be it neuer so good) but the diuel is presently busie, to drawe vs to the abuse therof.

Rom. 8. 5, 6, 7,

8. 13.

Gal. 5. 19.

Genes. 3. 6.

Wis. 2. 15.

Youth. Doe you not remember that Salomon sayth: That there is nothing better, than that a man shoulde be merry, and reioyce in his affaires, because that is his portion: Wherefore then shall not we in our youthfull dayes play and pastime?

Eccle. 3. 22.

Age. Salomon speaketh not there of vaine, wanton, and idle plaies: but declareth, that man by his reason, can comprehend nothing better in this life, than to vlc the giftes of God soberly and comfortably. Also he speaketh against the greedie carefullnesse of the couetous rich men, that vlc to become slaues and bondme to theire mucke and riches (contrary to the rule of David which he geueth saying: If riches encrease, let not your hearts thereon.) A litle before the place by you recited, he sayth: I know that there is nothing good in them, but to reioyce and doo good in this life. To that end was it spoken of the wise man against coueteousnesse: *Tam deest auaro quod habet, quam quod non habet*. The rich man lacketh that which he hath, as wel as that he hath not. Augustine sayth, *Non solum ille auarus est, qui rapit aliena, sed etiam ille auarus est, qui cupide seruat sua*. He is not only a couetous man, that taketh away another mans goods, but also he is a couetous man that greedily & niggardly kepeth his own goods (fro helping the poore) so that it is a manifest toke of Gods plague, when a rich man hath not a liberall heart to vlc his riches. August. sayth, *Si in ignem mittitur, qui non dedit rem propriam, quo putas mittendum esse, qui inuasit alienum?* If he shall be cast & sent into fire, that giueth not of his own proper goods, where thinkest thou, shall he be cast and sent, that inuadeth and

Psal. 61. 10.

Eccle. 3. 12.

August.

August. e verb.

Apost. Seim.

20.

E.

taketh

7 + N

A treatise against Idlenesse,

taketh away other mens?

Youth. Why do you speake so much to me of this couetousnesse? I am not rich, and therefore not couetous.

Age. You are herein deceived. For Christ in his Law saith:
Exod. 20. 17 Thou shalt not couet nor lust: whereby he doth declare, that a
Rom. 7. 7. greedy minded man (although he haue no riches) may be, & is
Psal. 75. 6. a couetous man. So that riches (which is the gift of God) is
1. Sam. 2. 7. not cause of couetousnesse, but the filthy desire and insatiable
1. Tim. 6. 10. mynde & heart of man, and also his greedy desire to haue. There-
 fore Paule saith: The desire of money (he saith not simply money,
 but the desire) is the roote of all euill, which while some lust
 after (he sayeth lust) they erred from the faith. Againe: They
 that will be rich, fall into temptation and snares, and into many
 foolish and noisome lustes, which drowne men in perdition and
 destruction. So that we see, it is the lust and will, and not the
 riches *per se*, that doe make vs to be couetous men. Augustine
 saith, *Tolle superbiam, & diuitia non nocebunt.* Take away pride
 and haue glory, and then riches will not hurt. *Non enim* (saith
 Theophylact) *diuitia nocet, sed sollicitudines earum:* Riches hurt
 not, but the carefulnesse of them. Chrysostome also saith: *Non est*
pauper, non est, inquam, qui nihil habet, sed qui multa concupiscit:
vicissim, non est diues, qui multa possidet, sed qui nullius eget, &c.
Voluntas hominum & diuites facit & pauperes, non pecuniarum
vel abundantia, vel defectus. that is to say: He is not a poore man,
 I say, that hath nothing, but he is a poore man that coueteth and
 lusteth: Againe he is not rich that hath & enioyeth much (goods,) but
 he that coueteth no other mans (goods.) &c. The wils and de-
 sires of men maketh rich and poore, not the want, or abundance
 of money. Seneca saith: *Diues est, non qui magis habet, sed qui*
minus cupit. He is rich, not that hath muche, but that coueteth
 least. Therefore S. Paule saith: Godlines is great gaine, if a
 man be content with that he hath. &c. Whereby you see prooued,
 that you and such others are couetous men.

Youth. Well, let this passe, and let vs come againe vnto our
 former talke. Is it lawfull for Christians to play at al, or no?

Age,

vaine playes, and Enterludes.

14

Age. I haue sayde to you my minde herein already, what neede you to bryge me so often to tell you?

Youth. I wil shew you the reason, why I do aske you againe.

Age. What reason is there, that so moueth you to reiterate this so often? Declare it.

Youth. I haue oftentimes hearde & affirmed at the mouth of certaine graue learned Diuines, that it is not lawfull for any Christian man professing the faith and true religion of Christe Iesu, to play at any game or pastime at all.

Age. Although in this poynt, I am not altogether of their iudgment, yet no doubt they seeme to giue reasons for it, but yet I must needs confesse, that these reasons of theirs are listed very depe and very harde, and marueilous precise.

Youth. I pray you let me heare what their reasons are, that they seeme to perswade by.

Age. Their reasons are these. Being (say they) that we must geue account to God of the whole course of our life, and of eche particular deed thereof, they aske, what account we are able to geue to God of the time that wee leese in play? And seeing (say they) that we must forbear every idle word, that God rebuketh vs for, yea, though it be neither oathe nor blaspheming of the name of God, but onely because it is idle, and spoken to no purpose: howe then (say they) can we excuse our selues of al the idle time, that we spend in playing? We must do al (say they) that we doe, be we great or small, rich or poore, to the glory of God, And when we play, can we say that therein we glorifie God? Where (say they) willet vs to redeeme the time, which we haue lost in fond and euill things, when we were Idolaters: shall we thinke that it is lawfull for vs to leese and spend the same in play, nowe when we are called to the glory of God? It is sufficient for vs (saith Saint Peter) that we haue spent the time past of this life after the lust of the Gentiles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinking, and in abominable Idolatries, to the end, that the rest of the time that we shall liue in this flesh, we should liue no more after the concupiscences of men,

Mat. 12. 36.

1. Cor. 19. 32.

Eph. 5. 16.

1. Pet. 4. 3.

A treatise against Idlenesse,

but after the will of God. There are so many duties, (say they) that God by his word requireth of vs, so many meanes and holy exercises & occupations, to bestow our selues either to the glory of God, or the profit of our neighbours at all houres, both day and night, yea, though they were longer, and that euery day had eight and forty houres. But in stead of bestowing our selues in holy exercises and better businesses, we spend away our time in playing: therefore it is intollerable, and by no meanes lawfull for any man, that calleth him selfe a Christian, to play. There is the reading of the word of God, and other good bookes, there is comforting the sicke, visiting prisoners, relieuing the needy, and also the occupations, that ech man hath in his estate & particular calling: all the which, with other like exercises, are expressly commaunded vs by the word of God, and we can scarce finde in our hearts to do any of them, and yet can we bestow (say they) so long time in playing. Certainly al these things wel considered, we cannot perceiue (say they) howe it should be seemely or lawfull for a Christian, to loose any time, be it neuer so litle, in play. Saint Ambrose (say they) doth generally condemne al kinde of play: As also Saint Chrysostome,

Youth. I promise you they goe verie neere.

Age. Although they do, yet for my part I wil not be so strait or scrupulous. For I say with S. Augustine, that it is the part of a wise man, sometimes to recreate himselfe, and reioyce the minde, that he may better away with, longer continue, and more chearefully returne to his ordinary labour and vocation. S. Ambrose sayth: *Licet interdū honesta iocū. &c.* Honest pastimes are sometime lawfull.

Youth. I would very gladly heare your answeres to their reasons, which they haue made.

Age. My answer is this: We must make distinction betwene the ordinary things, that a Christian is bound of necessitie to do, & those things, which are permitted & granted him by God, for the refreshing and helping of his infirmitie, as to ease him when he is weary, to sleepe after labour, and to play after long paine.

Quid

Mat. 25. 31.
36.

Ambr. lib. I.
offic. cap. 23.
etiam in
Psal. 118.
Chrysost. in Mat.
hom. 6.

August. lib. 2.
Musica.

Ambr. lib. 2. offic.
cap. 33.

vaine plaies and Enterludes. 15

Quid saith: *Quod caret alterna requie, durable non est.* The thing cannot endure, that lacketh rest. And therefore the holy Scriptures (which are the rule of good and euill) make mention of playing, and allowe Christians so to doe. Zacharie saith: And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof. Also when Saint Paule saith: Whether ye eate or drinke, or whatsoever else ye doe, doe all to the glorie of God. We may by this worde, [whatsoever ye do] vnderstand all honest recreations, which certainly are as lawfull & permitted to vs, by reason of our infirmitie, as is either eating, drinking or sleeping, when we haue neede thereof. And as our Lord Iesus Christ saith: That man is made for the glorie of God, and therefore the Sabbath serueth for man, and not man for the Sabbath: so honest recreation is inuented for man, and for his health, which maketh vs the better and more deuout to serue God. Then to play at honest games and pastimes, is a thing both indifferent and lawfull, and suche as are lesse to Christian libertie, as Paule saith: Brethren ye haue beene called vnto libertie: only vse not your libertie as occasion vnto the fleshe, but by loue serue one an other: which thing must be obserued in any wise. Nevertheless, I confesse wee ought not to abuse it (through too great pleasure which we take in them) no more than to abuse any other thing of the like kinde. In very deede it shoulde seeme too great a cruelty, to restrain wearied natures, or ouertolled bodies, that they neither might nor durst take some recreation. For, although we ought to apply al and euerie our doings to the glory of God, & edifying and helping of our neighbours: neuerthelesse when we take our honest recreation to mainteine & preserve our vigour & health, or to recouer our strength, or to refreshe vp our spirits, that we may after ward the more cherefully & freshly goe about that businesse, that God hath called vs vnto, and doe it the better, the same in the ende redoundeth to the glorie of God, whom we shal by this meanes be more able & ready to serue, & also to seeke our neighbours furtherance & profit. I doe not then forbid or condemne al play, neither mislike, that a faithfull Christian

Zach. 8. 5.

1. Cor. 10.

31.

Mark. 2. 27.

Luke. 6. 5.

Mat. 12. 8.

Galat. 12. 13.

A treatise against Idlenesse,

Man do sometimes play & sport himselfe, so that such play & pastime be in lawfull & honest things, & also done with moderation.

Youth. Then I perceiue by you, that honest recreation, pastimes and plaies are tollerable vnto men, and that they may vse and frequent it without fault, or offending God, or hurt to the profession of a true faithfull Christian.

Age. If it be, as I haue said, moderately taken, for recreation sake, after some weightie businesse, to make one more freche and agiler, to prosecute his good and godly affaires, & lawfull businesse, I saye to you agayne, hee may lawfully doe it: yet I woulde demaunde one thing of thee my sonne, if thou wilt answer me.

Youth. That I will, What is it, let me heare:

Age. What weightie affaires and graue studies haue you and your companions been burthened withal? Hath it beene in studying in your booke, eyther in geuing counsell and aduise for gouernment of common wealthes, or else in labouring and toiling in your handie craftes and vocation, for the sustentation and maintenance of your wiues and family at home, that you should haue such neede to consume this whole night for recreation, pastime and vaine plaies?

Youth. I assure you good father Age, my studie is not Diuinitie, for I haue small learning, nor yet am I anie Magistrate, or labouring man: for in no wise can I labour, I loue not to heare of it, of any thing, much lesse to vse it.

Age. Your father hath the more to answer for, who is commaunded by Gods holy word, to haue brought you vp (as Saint Paule saith) in the discipline and doctrine of the Lord. Saint Paul commendeth Timothie, that he had knowne the Scriptures of a childe, & commendeth him that he had learned the faith that was in him, of his grandmother Lois, and his mother Eunice: Whereby appeareth their diligence in bringing vp Timothie in godly knowledge, learning, & faithfulness in religion. Solon the Lawemaker among the Athenians, made a lawe, that the child, whose father neuer regarded to bring vp his sonne in any good

Luke. 16. 3.

Prou. 20. 4.

E. 21. 25.

E. 22. 13.

Deut. 6. 7.

Ephe. 6. 6. 7.

Eccle. 7. 6.

2. Tim. 3. 15.

2. Tim. 1. 5.

Phurarch.

En.

X

vaine plaies and Enterludes. 16

good learning or exercise, shoulde not be bounde to succour or
 relieue his father in any respects, in what neede soeuer hee were
 in. Aristotle being demaunded, what the learned differed from
 the vnlearned, answered: *Quà vni à mortuis*, As liuing men
 doe differ from the dead. Therefore Diogenes said well: Lear-
 ning and good letters, to yong men bringeth lobzettel: to olde
 men comfort: to poore men riches: to rich men an ornament, &c.
 Not without iust cause did Chrysostom say: Fathers are louing
 to the bodies of their children, but negligent & hateful to their
 soules. Which is the cause, that Ecclesiasticus saith: If thou
 bring vp thy sonne delicately, he shall make thee afraide: if thou
 play with him, he shall bring thee to heauinesse. Laugh not with
 him, least thou be sorie with him: &c. And where you say, you can-
 not labour, I tell you plainly, then are you not worthe to eate or
 drinke. For he (saith S. Paule) that wil not labour, ought not to
 eate, that is to say, saith a learned man, *Nolite istos otiosos alere,*
sed fame eos ad laborem cogite. Nourish not among you these idle
 loytering persons, but compel them with very hunger to labour:
 wherby you may learne, that none ought to liue idly, but shoulde
 be giuen to some vocatiō or calling, to get his liuing withal, that
 he may doe good vnto others also. Thomas de Aquino saith:
Qui non habet exercitium, vel officij, vel studij, vel lectionis, peri-
culosè viuunt otiosi. They that haue no exercise, either of office,
 studie, or reading, these liue dangerously that liue idly. Eccle-
 siasticus therefore saith: Send thy seruant to labour, that he goe
 not idle: for idlenesse bringeth much euill. Cato saith: *Homines*
nihil agendo, discunt malè agere. Men in doing nothing, but being
 idle, do learn to do euill. Adam was put (by God) in Paradise: it
 is added, that he might dresse it, & keepe it. Teaching vs, that
 God would not haue man idle, though as yet there was no neede
 to labour. Also God said vnto Adam (after his fall:) In the sweat
 of thy face thou shalt eate bread. David saith: Thou shalt eate
 the labors of thine owne handes. Salomon saith: A slothfull
 hande maketh poore, but the hande of the diligent maketh rich.
 You, and such as you are, esteeme your selues happie and blessed
 which

Aristotle

Diogenes.

Chrysostome.

Eccle. 30. 9.

10.

2. Thes. 3. 10

Ephe. 4. 28.

Math. Flac. Illyri.

in 2. Thes. cap. 3.

Ephe. 4. 28.

Thom. de Aquin.

in 2.

Thes. cap. 3.

Eccl. 33. 36.

Cato.

Gen. 3. 15.

Gen. 3. 19.

Psal. 128. 2.

Prou. 10. 13.

A treatise against Idlenesse,

which may liue in wealth and idlenesse. But the holy Ghost (as you haue heard) approueth them blessed, that liue of the meane profit of their owne laboures. So it appeareth, that of al things, Idlenesse is most to be eschued and auoyded of al men, (especially of those that profess the Gospell of Christe) because it is the fountaine and well spring, whereout is drakne a thousande mischiefes: for it is the onely nourisher and maintainer of all filthinesse, as whooredome, theft, murder, breaking of wedlocke, perurie, Idolatrie, Poperie, &c. bayne playes, filthy pastimes, and drunkennesse. Not without cause did Ecclesiasticus say, that Idlenesse bringeth much euil, *Otium fuge ut pestem* (saith Bullinger) Flee idlenesse, as thou wouldest flee from the plague of pestilence. *Otium enim omne malum edocuit*: Idlenesse teacheth all euill and mischiefe. Bonauenture saith: *Ociositas magister nugarum est, & nouerca virtutum*, Idlenesse is the maister of fables and lies, and the stepdame of all vertue. So Ambrose saith: *Peculiaris otia secunda esse virtuti*. This secure Idlenesse is most dangerous that can be to vertue. Therefore my sonne, doe according to the olde Proverbe, *Qui fugit molam, fugit farinam*.

Eccle. 32. 26

Bullinger. in de
cad. 3. ser I.

Theophilaſt in. I.

Tim. cap. I.

Bonauent. in lib.
meditation, vite
Christi.

Pro. 6. 6. 7. 8.

Cap. 30. 25.

1. Tim. 5. 8.

Ephe. 4. 28.

Salomon repproueth such idle persons as you are, by sending them to the Ant, saying: O sluggarde, go to the Ant, behold her waies, and be wise: for she hauing no guide, gouernour, nor ruler, prepareth her meate in the summer, and gathereth her foode in the Haruest: Teaching hereby, that if the word of God cannot instruct vs, nor persuaade vs, yet we should learn at the liue Ant, to labour and prouide for our selues, and not to burthen others, as Saint Paule saith: If there be any that prouideth not for his owne, and namely, for them of his housholde, he denpeth the faith, and is worse than an Infidel. Againe he saith: Let him that stole, steale no more: but let him rather labour & work with his hands the thing which is good, that he may haue to giue vnto him that needeth. How is it then, that man shameth not to liue a trifling and an idle loyterer, considering howe painefully and busily the poore Ant toyleth in the summer, gathering her provision and store for the Winter, and also hauing such manifest preceptes

vaine playes and Enterludes.

17

precepts in the holy Scripture, to instruct him, as you heare of S. Paule himselfe. Therefore he put that precept to auoide theft, to moue the Ephesians to labour, for that idlenesse maketh one to consume his owne goods and treasures, whereby commeth pouertie, of that issueth deceit, and from thence commeth theft: he addeth a reason why he should labour, not only to succour himselfe, but those also that haue neede. He biddeth them simply to worke, but saith, work that is good, that is to say, that work and vocation which God hath ordained & appointed, which is good and profitable to men. A learned father saith hereupon, *Prohibet prauas ac inuiles artes, ut sunt histrionū, prestigiatorū, Magorum, 4.*

Math. Flacc. Illy-
ricus in Ephe. cap.

Astrologica, & alias omnes diuinationes aliasq; curiosas artes diuersorum generum: Forbidding (by Pauls words) euil and vnprofitable artes, as of Enterludes, Stage plaies, Juggling, & false sleights, Witchcrafts, Speculations, Diuinations, or fortune tellings, and all other vaine and naughtie curious kinde of artes. Whereby we haue to note, with what kinde of labour & exercise we ought to get our liuings. For if it be by these or such like wayes and meanes, it is most detestable and abhominable before God and man, & cannot escape without great punishment, unless they repent, and so turne from their wickednesse.

Youth. Is there no remedy, but that we must get our liuing with our owne labour and trauell?

Age. There is no remedie, for the Lord hath commaunded it: and therefore it must be done, he hath so decreed it, as Job saith, *Iob. 5. 7.*

A man is bozne to trauell, as the sparkes to flee vpward. Dauid *Psa. 104. 23.* saith also, Man goeth forth to his worke, and to his labour vn- *Act. 20. 34.* till the euening. Neither are we bozne to our selues only, but to *Ephe. 4. 28.*

others also. Plato saith: *Homines hominū causam esse generatos.* *1. Co. 12. 25.*

Eche man was bozne & brought into this world for others sake, *2. 7 hes. 3. 8.*

as one man to help another. Cicero saith, *Non nobis solum na-* *1. 7 hes. 4. 12.*

ti sumus, sed ortus nostri partem patria vindicat, partē amici. &c. *Plato.*

We are not bozne and brought into this world, to our selues on- *Cic. lib. 1. de officiis.*

ly, for our owne sakes, but also for others: for part of our birth and being our countrie doth challenge, and the ocher part, our pa-

f.

rentes

A treatise against Idleneſſe,

rentes and friendes do require. For otherwiſe, *Homo homini lupus eſt*. A man is a wolfe to a man, that is, a deuourer one of another. Therefore let vs labour diligently in good exerciſes, that we may haue to miniſter to the needy brethren, remembriſg alwaies what is ſaide: It is a bleſſed thing to giue, rather than to receiue.

Gal. 5. 15.

Act. 20. 35.

Thus you may perceiue througħly, how commendable the labouring man is, and how deteſtable and odious the lopterers and idle perſons are in any common wealth: *Otiosos & vagos* Centuria. 13. ca. *solutus eſt appellare, fratres mſcas, quod nihil facientes boni.* Id. 10. fo. 1152.

Idlers and wanderers were wont to be called Friers flies, which neuer do any good: Teaching hereby, that Popiſh friers were & are but idlers and loptering bagabonds, good for nothing, but euen as flies flie abroad vpon al mens meate, to fill themſelues of other mens trauels: euen ſo do they. For they go idly a limi- ting abroad, liuing vpon the ſweate of other mens trauels. A- gainſt ſuch idle Friers & Monks S. Auguſtine wrote a book re- proouing earneſtly their idle conſtitous liues. &c. Seneca paſſing by a certaine towne called Vacia, ſeeing a citizen of Rome idle and loptering, ſayd: *Hic ſitus eſt Vacia*, Here lieth or ſitteth the filch and dong of Vacia. It was truly ſaid of one: *Quod otium puluinar eſt Satana*, That Idleneſſe is Satans feathered and pillow, that he layeth all idlers and lopteres to ſleepe vpon. The

Ezec. 16. 49. Prophet Ezechiel ſaith, it was one of the ſinnes of Sodom, for which God plagued them, ſaying: This was the iniquitie of thy ſiſter Sodom, pride, fulneſſe of breade, and abundance of idleneſſe was in hir. &c. Saint Paule alſo reprooueth a ſort of yong widowes, which were in his time, and liued idly, ſaying: Re- 38. Tim. 5. 13. fuſe the yonger wiſowes, for they being idle, haue learned to go about from houſe to houſe, yea, they are not onely idle, but alſo praters & buſie bodies, ſpeaking things, which are not comely. Here may you ſee, what miſchiefes enſue of idleneſſe, both in men and women.

Min. lib. 8. cap.

40

In old time (we reade) that there was vſually carried before the maid, when ſhe ſhould be married, and came to dwell in her husbands

vaine playes and Enterludes.

18

hus bandes house, a distaffe charged with flaxe, & a spindle hanging at it, to the intent, she might bee mindfull to live by hir labour. Also among the Romanes, when any maid should be married, it was alwaies solemnized upon the working day, to teach what they must do, &c. Likewise they were wont in old time, to haue painted Snailles in their houses, to teach them thereby alwaies to keepe home within their owne house, & to see her seruantes labour in their busynesse duely and truly, for the auoiding of idlenesse, the mother of al other vices. S. Hierome counsaileth the maid Demetrias to eschue idlenesse: And therfore when shee had made an end of her prayers, he willed her to go in hand with wooll and weauing, that by such chaunge of woorkes the daies seeme not long. He bid hir not to woork, for that she was in any pouertie (being one of the noblest women in Rome) but that by such occasion of woorking, she should put out of hir minde foolish and filthie imaginations & fantasies. A certaine woman of Lacedemon taken prisoner in warre, was asked what she could doe: I can (saith she) rule an house. So Aristotle sayth: That in keeping of an house, it is the mans part to get, & the womans to keepe. But if she be spending & wasteful, prodigal & idle, Ecclesiasticus counsaile must be followed, where he sayth: Set a good locke, where an euil wife is, and to lock where many handes are. *Ociositas omnium vitiorum magistra atque origo est.* Idlenesse (saith Chrysostome) is the mistres and beginning of al vice and wickednesse. Cato saith: *Segnitiam fugito, quia vita ignavia feratur: Nam cum animus languet, consumit inertia corpus:* as if hee should say: A slouthfull and idle life is to be fled, for when the minde is vnlustie, then idlenesse consumeth the bodie.

Idlenes is most delectable to the flesh, which delighteth aboue measure in slouth, lithernesse, ceasing from occupation, slouishnesse, and heauinesse of minde, and it hath a desire to be doing of nothing, and to be voide of all care and busynesse. Yea and this remember my sonne Youth, that filthie lustes are chiefly nourished by excesse & idlenesse, for therof is the fire kindled, and thereof is the oyle poured in & ministered so abundantly, as not to

Pro. 31. 10.

11. 12. 13.

Plutarch.

1. Cor. 14. 35

Eccle. 42. 6.

A treatise against Idlenesse,

P. Martyr in comment.
in .2. lib.
Sam. cap. I I.

outcause that learned father Peter Martyr said, *Quamuis autem otium aliat alioqui multa mala, nihil tamen aut facilius aut magis alit, quam libidinem.* that is, Although idlenesse otherwise nourisheth many evils, notwithstanding she nourisheth nothing more easie than sensualitie and unlawful lust (of whoredome:) Therefore was it saide of that wittie Poet:

Ouid. lib. I. de
amed. amor.

*Queritur, Aegisthus quare sit factus adulter?
In promptu causa est: desidiosus erat.*

That is:

It is asked wherefore Aegisthus
was Adulter made:

The cause is plaine, and quickly knowne:
since he with slouth was cladde.

Youth. I perceiue the blinde eateth many a flie. For as Christ saith: *Iohn. 12. 35.* He that walketh in the darke, knoweth not whither hee goeth. And Saint Paule said, that he knewe not lust had beene sinne, except the Lawe had saide: Thou shalt not lust. Euen so may I say, that I had not knowne that Idlenesse had beene such a detestable sinne as it is, except God had opened this to me by the meanes of you. For yet that Satan thereby bleth to seduce and bring vs from all vertue to vice, from faith to infidelitie, according as Ecclesiasticus saith: *Eccle. 33. 26.* Idlenesse bringeth much euill. And as the saying of olde hath bene: *Otia dant vitia.*

Age. It is the way and practise that Satan bleth to steale into our heartes, that he may possesse vs, as Christ saith: *Mat. 13. 25.* While man slept, there came his enimie (Satan) & sowed tares among the wheate. &c. As we see in king David: when he was yong, he exercised himselfe in preparing a house for the Lorde, and sayde:

Psal. 132. 3. I will not enter into the tabernacle of mine house, nor come vpon my bed, nor suffer mine eyes to sleepe, nor mine eye liddes to slumber, vntill I finde out a place for the Lord, an habitation for the mighty God of Jacob.

After, when he began to be idle, it is said in the booke of Samuel, that David went not wth Joab his Captaine, but sent him, and all his seruantes wth him, against the children of Ammon, to besiege Rabbath. But (saith the

2. Sam. 11. I.
2.3.

the text) David remained in Ierusalem, and fel to lie idlyly vpon his bed at noone, or euening tide, and rose vp and walked vpon the rooſe of his pallace, and from the rooſe he ſawe Bethſabe Uriah the Iethites wiſe waſhing of her ſelf, and ſhe was beautifull to looke vpon, &c. and David ſent for her, and ſhe came vnto him, and he lay with her, and gate her with childe. &c. By this example, you may ſee the dangerous falles that Gods children fal into, by this deteſtable vice of idleneſſe. And therefore that old ſaying by you alledged, is moſt true, *Otia dant vitia*: Idleneſſe bringeth and gathereth (whereſoeuer ſhe entreth) al maner vices and wicked ſinnes. Ambroſe hath a pretie apt ſimilitude to ſet forth the nature of Satan vnto vs, and alſo his ſleightes and craftie practiſes to deceiue vs, to the ende wee thereby may the better auoyde his ſubtilties.

Youth. I pray you good father Age, declare it to me, that I may learne ſomewhat thereby to auoyde that wicked enemie.

Age. The ſimilitude is of a Crabbe, and of an Oyſter, as thus: The Crab (ſaith Ambroſe) delighteth very much to eate of the meat of Oyſters, but for that they (Oyſters) are ſo ſtrongly and well fenced with two harde ſhelles, which he cannot breake by ſtrength, therefore he wayteth diligently to bring the Oyſters out of the water, into the hot ſunne. Whiles the Oyſters open with the ſunne, and with the ayre & winde, the Crabbe preſently putteth a little ſtone into the Oyſter as he gapeth, whereby hee canot cloſe or bring together agayne his ſhelles, then afterward the Crabbe without danger putteth in his claws, and deuoureth the fleſhe at his pleaſure. Euen ſo (ſaith he) when men are giuen to Idleneſſe, and open their mindes vnto pleaſures, the Diuell commeth, and caſteth into our mindes and hearts, filchie cogitations, in ſuch ſort, that our ſhell which before did defend vs, cannot be drawne cloſe together agayne, then full eaſily doth he deuour vs cleane.

Youth. I promiſe you this is a proper ſimilie very aptly applied by S. Ambroſe, yet I pray you let me a litle further trouble you about this matter of Idleneſſe.

F. 3.

Age.

Ambroſe in Hieronimo lib. 5.
cap. 8.

71 C7

A treatise against Idlenesse,

Age. It shalbe no trouble to me, say on in the name of God, what you haue to demaunde, and I will aunswere you, as God shall giue me leaue and knowledge.

Youth. You haue heretofore mightily beaten downe al Idlenesse, affirming also that God detesteth it, and yet (by your patience) I doe reade in the Law, that God himselfe commaundeth vs to be idle, saying (in the fourth commaundement) The seuenth day is the Sabbath of the Lorde thy God: in it thou shalt do no manner of worke, thou, nor thy sonne, nor thy daughter, nor thy man seruant, nor thy maide, nor thy beast, nor the straunger that is within thy gates. &c. Where by it appeareth, that the Lorde alloweth of Idlenesse. &c.

Exod. 20. 10.

August. de vera religione cap. 35.

Brentius in Luc. cap. 9. Houail. 85.

Age. You must learne to distinguish this worde (Idlenesse) as Saint Augustine teacheth you, saying: *Est otium desidii, & otium cogitationis*, that is: There is idlenesse of sitting still, and there is idlenesse of meditations. Very well noted also was it of Brentius, saying: *Est otium ignauum, quo inertes parant se non ad negotia, sed ad delicias & voluptates. Est otium honestū & necessarium, quo boni viri reddunt sese aptiores ad negotia & uocationes suas seclēdas. Tale otium non solum suasis, sed mandauit Deus in lege, dum instituit Sabbatum, & iubet in eo nō hominem tantum uerumetiam iumenta quiescere. Otium nō ad luxum, quod impij & ignaui solent, sed ad pietatem. &c.* That is: There is a beastly and slouthful idlenesse, which idle persons get to themselves, not for labours, but for pleasures & delights. There is also an honest and a necessarie idlenesse, whereby good men are made more apt and ready to do their labours and vocations, whereunto they are called. This kinde of idlenesse, God doth not onely persuade, but also commaundeth it in his lawe, in that he appoynted the Sabbath day, and commaunded that in it, not only man shoulde rest, but the beastes also. Let vs then be idle, not for carnal pleasures, as the wicked and vngodlie are woonte, but for godlinesse and vertues sake. &c. Maister Bullinger also saith: *Sabbatum à Deo institutum est, non propter otium per se. Otium enim Deus nūquam per se approbat: proinde otium Sabbati commendatur prop-*

Bullinger, in. Iere. cap. 17.

vaine playes and Enterludes.

20

ter aliud, nimirum propter diligens religionis studium, ideo enim feriandum precipitur à laboribus manuijs, ut hoc totum tempus impendamus exercitio religionis. that is: The Sabbath day was appointed of God, not for idleness simply. Idleness of it selfe is no where allowed of God: therefore the idleness of the Sabbath day was commended for another purpose, that is, for the studie and diligent desire of religion. Therefore he commaunded to rest from our handie laboures, that we might bestow all that time in the exercise of religiõ. It is likewise in the very same commaundement saide: that God rested the seventh day. &c. Shall we conclude with the heretikes, that God sitteth idly in heauen, and hath no care of his creatures by his heauenly prouidence, now he hath once created them? (God forbid.) This rest of God (as the Scripture testifieth) was *à creatione, sed non à gubernatione*, it was from creating, but not from gouerning and ordering them. For he doth alwayes by his power sustaine them, by his prouidence gouerne and rule them, and by his goodnes nourish them. We must rest therefore from handy and bodily workes, but wee must not cease from such workes, as pertain vnto the true worshipping of God. This seruice among the fathers, was vsed in. 4. things: that is, first in reading, interpreting, and hearing of Scriptures. Secondly, in prayers publike and priuate, in celebrating and receiuing of Sacramentes: Thirdly in collecting and gathering for the poore and indigent. Fourthly, in visiting & distributing to the poore, and making of peace and vniety among neighbours, where any controuersie was.

Youth. Then I perceiue, we must refraine from al other labours vpon the sabbath (except those which you haue specified: and so of necessitie we ought not to vse any labour or work, what neede or necessitie soeuer there shoulde be.

Age. You must note that the Sabbath was made for man, and not man for the Sabbath, and therefore is the sonne of man Lorde ouer the Sabbath. The Sabbath was instituted of God to conserue man, and not to destroy man, and therefore the Sabbath is to be dispensed withal, as oft as it shalbe through our necessity,

Exo. 20. 11.

Act. 17. 29.
1. Cor. 16. 2.

Math. 12. 8.
Luke. 6. 6.
Marke. 3. 4.

A treatise against Idlenesse,

M Luke. 6. 9.
 Mark. 3. 4.
 Rom. 14. 6. *Y*
 Num. 28. 9.

Math. 12. 5.

G I. Macha. 2.
 40. 41.

n

Luke. 6. 9.

Mat. 12. 11.

Luke. 13. 15.

Num. 15. 32

35. 36.

Exo. 31. 13.

14.

Iere. 17. 21.

X M

cessitie, safetie, or healtch, so required. Of the which thing our sa-
 uiour Christ disputeth in Mathew and Luke, for in such things
 the libertie of the Christians dooth consist. And whereas the
 priests & Levites were exercised openly in slaying of beastes
 in the temple, scurming, seething, and burning them, prepared
 for their sacrifices, and were not counted guiltie of the breach of
 the Sabbath day. In like sort it shalbe lawfull to prepare meat
 for our neede on the Sabbath day, & to feede the body. Matha-
 thias thought it had not been lawfull to fight vpon the Sabbath
 day: but when he considered the end of the Sabbath, how it was
 ordeined to preserve, & not to destroy, he willed all men to make
 battell vpon the Sabbath day, because they might not die all of
 them, as their brethren did, which were murdered by their eni-
 mies: So is it lawfull on the Sabbath day, to heale the sicke, to
 visit the sicke and prisoners, to succour the needy, to fight in de-
 fence, that we may preserve the creature of God. If it be lawfull
 (as Christ saith) to draw a beast out of a ditch or myze on the
 Sabbath day, why is it not lawfull on the Sabbath day to saue
 a horse that is ready to fall, or a burning, or to moore a ship sa-
 fer, that is ready to runne against the rockes? Why is it not
 lawfull on the Sabbath day, to gather together corne or hay, which
 hath layen abroad a long time, & to saue it, least it should through
 the iniurie and force of the weather, and hie floods and springs
 of waters, be utterly destroyed?

Youth. If it be so as you haue said, why then did Moses and
 Aaron commaund the congregation to stone to death that man,
 that was found gathering sticks on the Sabbath day? And why
 doth God threaten such plagues on those, that carrie any burthen
 on the Sabbath day?

Age. In that he was stoned to death, was not simply for ga-
 thering of sticks, or that he did this of necessitie, or of ignorance
 and simplicitie (as some suppose) but for that he did it of set pur-
 pose, contumeliously, obstinately, and stubbornly did breake and
 violate this commaundement of God: Or as it were in spite
 of Moses Gods magistrate, would doe this in the open face of
 all

all people, teaching others (by his example) to do the like: there-
 fore Moses commaunded to stone him to death according to the *Num. 15. 24*
 Lawe. For if he had doone it of ignorance, necessitie, or sim-
 plicitie, then should not he haue died, (as it is expressed in the ve-
 ry same chapter) but certaine burnt offerings had been offered to
 the Lord for him. &c. But (sayeth the Lawe) if anye person
 dooth presumptuously despise the woord of the Lord, and breake *Leui. 4. 17*
 his commaundements, he shal be utterly cut off from among the
 people. &c. Wherby you may perceiue, that he was put to death
 for his contempt against the Lorde. And for that cause Lyra *Lyra in Num. cap. 15. in Glo. ordi.*
 supposeth this man was first kept in prison, untill it was tryed
 out, whether he did it contemptuously or ignorantly. And for that
 God sayeth: He that defileth the Sabbath, shall die the death. &c. *Exo. 31. 14*
 It was repeated of God. for a speciall point, teaching hereby,
 that the whole keeping of the Law standeth in the true vse of his
 Sabbath, which is, to cease from our woorkes, and to obeye the
 will of God: For the obseruation of the Sabbath doth extend as
 well to the faith which we haue in God, as to the charitie of our
 neighbors. Also by this example we see the authoritie of the ma-
 gistrate, howe it is not onely to punishe matters and faultes
 committed against the second table: But also for faultes and
 trespasses committed against the first table, for matters touching
 religion. So S. Augustine sayeth: *In hoc Reges, sicut eis diuinus*
precipitur, Deo seruiunt in quantum Reges sunt, si in suo regno bona
iubeant, mala prohibeant, non solum que pertinent ad humanam so-
cietatem, verumetiam que ad diuinam religionem: that is: In this
 Kings, as it is commaunded them of God, doo serue God as
 King, if in their kingdome they commaund good thinges, and
 forbid euill thinges, not onely those thinges, which pertaine to hu-
 maine societie, but also to all godly religion. Some read of Na-
 buchodonosor, how he serued God, when he forbad by a terrible
 Law all men dwelling in his kingdome, fro blaspheming God. *Dan. 3. 29.*
 So likewise we may read of that godly king Ezechias, how he
 destroyed the temple of the Idols. &c. Wherby we see, that Prin-
 ces may lawfully deale in matters of religion, & also may law-
 fully put to death open and obstinate Papistes & heretikes that
 holde

Caluinus in Exod.
cap. 15.

August. contra
Crescen.

2. Reg. 18. 4

Deut. 13. 5.

A treatise against Idlenesse.

Mat. 13. 30.

*Beza de puniend.
hazret.*

Iere. 17. 22.

Nehe. 13. 15

Nehe. 8. 1. 2

h 3. 4. 5.

*Hieronym. Epist.
17.*

Esay. 66. 23

1. Cor. 2. 8.

Hebe. 14. 13.

sa. 22. 3. 4. 5.

holde any false doctrine manifestly against the word and com-
maundement of God. Whereas Christ saith: Let both the tares
and wheate grow together untill the Haruest, &c. appertaineth
nothing unto the Magistrate, but unto the minister onely. &c. As
for the place of Ieremie, you shall note, that he goeth aboute to
shew the Iewes the right keeping of the Law. For by naming
the Sabbath day, he comprehendeth the thing that is thereby sig-
nified: for if they transgressed in the ceremonie, they must needs
be culpable of the rest, which is meditating the spiritual Sab-
both or rest, hearing of Gods woord, & resting from worldly tra-
uels: And doth also declare, that by the breaking of this one com-
maundement, he maketh them transgressors of the whole Law,
forasmuch as the first and second table are therein contayned,
that is, as I haue sayde before, sayth towardes God, and chari-
tie towardes our neighboures, & not for our own fantasie, gaine,
and pleasure we shoulde go about our owne businesse, and leaue
our dutie towards God, and giue our selues to al maner idlenes
and Ethnicall sportes and pastimes, as is nowe vsed too muche
amongst vs. That day is most holy, in the which we must apply
and giue our selues vnto holy workes and spiritual meditations.
For if we doe but rest (in the Sabbath day) fro the workes of the
bodie, the do we take the like rest as beasts do, & not as the faith-
full doe. Saint Hierome to this saith, *Non sufficit à malis esse o-
tiosum, si quis fuerit à bonis otiosus*: It is not ynough for man to
rest & cease from euil things, if a man be idle from good thinges.
Likewise S. Augustine saith: *Quòd in otio non debet esse iners
vacatio, sed aut inquisitio veritatis, aut inuentio*: that is, In idle-
nesse sloughish rest ought to be away, and when he is at rest, there
ought to be either inquisition of the truth, or inuention of the same.
Youth. What doth this worde Sabbath signifie?
Age. It signifieth in Hebrew, quietnesse or rest.
Youth. How many Sabbaths are there?
Age. Thre. The first is corporall: to cease from our bodily
labours. Seconde is spirituall: to cease from our sinne. Thirde,
is heavenly: that is after this our pilgrimage, and ende of our
life, we shall keepe our Sabbath and rest in heauen with Iesus
Christ

Christ for ever and ever.

Youth. You haue thoroughly satisfied me in this poynt, I thank you good Father for it. Yet I pray you let me vnderstand, what Christ meaneth by saying in S. Mathewe, that of euery idle worde that men shall speake, they shal giue account thereof at the day of iudgement? *Mat. 12. 36.*

Age. That is a sharpe saying and a true, if wee shall geue account for euery idle worde (*O Lorde be mercifull to vs,*) what shall we doe then for our idle and sinfull woorkes? By these idle wordes, Saint Hieron vnderstandeth all that is spoken without profit to the hearers, letting passe good and gracious talke, & speaking of frivolous vayne thinges, full of scurrilitie and bawdrye. &c. Maister Bullinger saith: Whereby is forbidden all lies, vanities, and whatsoever springeth of the affections of the flesh. Maister Musculus saith: That Christe hereby declareth, that we shall not giue accounte to God onely for deedes, but also for wicked wordes, not onely for vaine wordes, but for idle wordes: if for idle wordes, what for hurtfull wordes? what for lynges? what for flaunderinges? what for cursinges? what for iestings and mockings? what for periuries shal be done hereafter to those at the day of iudgement? Wee see hereby, that there is not a worde in our tongue, but the Lorde knoweth them wholly altogether. Not without great cause therefore did Dauid pray vnto the Lorde, that he would set a watch before his mouth, to keepe the doore of his lips. Because (saith Paule) euil speakings corrupt good manners. Saint Paule saith: that fornication and all uncleannesse or couetousnes must not be once named among vs, as it becommeth Saints. Neither filthinesse, neither foolish talking, neither ieausting, which are thinges not comely, but rather giuing of thanks. Let your speech be gracious alwaies, poudred with salt. &c. He saith also: Let no corrupt communication proceede out of your mowthes, but that which is good to the vse of edifying, that it may minister grace to the hearers: In fine therefore he concludeth to the Collossians, thus: Whatsoever ye shal doe, in worde or dede, doe all in the name of our Lorde Iesus, giuing thanks to God euen the father by him. *O quam sanctum est*

Hieron. in Mat. 12.

Bulling. in Mat. 12.

Muscul. in Mat. 12.

Psal. 139 4.

Psal. 141. 3.

3. Cor. 15. 33.

Ephe. 5. 3. 4.

Collo. 4. 6.

Ephe. 4. 29.

Collos. 3. 17.

A treatise against Idlenesse.

August. 3. 1. fratres
in Erem. ser. 3.

est or, unde semper caelestia erumpunt eloquia! I saith Augustine, howe holy is that mouth, where out cometh alwayes heauenly speaches! Let them take heede therfore, which speake what they list, saying with the wicked in the Psalme: With our tongue we will perauayle, our lippes are our owne: who is the Lord ouer vs? But (saith the Prophet) the Lorde wil cut off all flattering lippes, and the tongue that speaketh proud things. David asketh what the deceitful tongue bringeth vnto him selfe: or what doth it auayle him? Salomon saith: that life and death are in the power of the tongue, and they that loue it, shall eate the fruite thereof.

15ⁿ

Youth. Is it not lawfull then to vse any kinde of ieasting or mery talke, when companies are gathered together, to make them merie withall?

Collo. 3. 17.

W C 3

1. Re. 18. 17.

Esa. 44. 11.

12.

Baruc. 6. 13.

14. 15. 16.

17. 18. 19.

20.

2. Cor. 12. 13

Age. Yes, so that your talke and ieasting bee not to the disglorie of Gods name, or hurt to your neighbour, you may. For there are diuers examples in the Scriptures of pleasant talke, which is also godly, as Eliab ieasted with Baals Prophetes, saying: Crie loude, for he (meaning Baal the Idoll) is a God, eyther he taketh or pursueth his enunies, or is in his iourney, or it may be that he sleepech, and must be awaked. &c. When honest ieasting (to good honest endes) be vled, it is tollerable: Therefore S. Paule sayeth not simply (Ieasting) but addeth, which are things not comely, meaning ieasting that is ful of scurrility and filthinesse.

Youth. Well, let this passe, and let vs come againe to our talke that we had before, which was, that you went aboute to driue me to labour for my liuing, and that euery man shoulde walke in his vocation, to get his bread in the sweate of his face.

Pron. 21. 17.

& 20. 25.

Eccl. 10. 18

Pron. 10. 4.

Pron. 12. 11.

Well, I tell you playne, Plaies must be had, and we will haue them, say you to the contrarie what you lyst.

Age. Salomon saith: Hee that loueth pastimes, shall be a poore man. &c. Again he sayth: By slothfulness the roof of the house goeth to decay, and by the idlenesse of the hands, the house droppeth through. Again, A diligent hand maketh rich, but a slothfull hand maketh poore. He that tilleth his lande, shall be satisfied

satisfied with bread: but he that followeth the idle, is destitute of defence. &c.

Youth. And it please you Sir, Christe biddeth vs not to bee carefull for our liues, what we shall eat and drinke, and sayeth that the Lilies of the field labour not, neither spinne, yet Salomon was neuer arayed like vnto them. And also that the birdes doe not sowe, reape, nor carrie into the barne. &c. We are bidden also not to care for to morowe, for the morowe shall care for it selfe, the day hath inough with his owne griefe. &c. By this I doe gather, that labour is not so necessarie, or that wee shoulde haue any care, but to cast all our care vpon the Lorde, for he careth for vs. And therefore what neede we to labour?

Age. Christe doth not here clerely forbidde all kinde of care, but onely that, which comineth of a diffidence and mistruste in Gods prouidence. You must consider, that there are two sortes of cares: The first is that, which is ioynd with faith, by honest labour, to prouide for his familie thinges honest and necessarie: For otherwise (saith Saint Paule) he denieth the faith, and is worse then an infidel. The seconde is that, which riseth of doubt or dispayre, of an Epicureall care and mistrust in the Lord, and this kinde of care is here by Christ reprobued: For Christs words teach vs, that God will prouide for euery day that, which shal be necessarie, though wee doe not increase the present griefe therof, by the carefulnesse howe to liue in time to come. And here you must note and marke, that Christ our Sauour doth not say: Labour not for meate and drinke, but be not carefull (saith he:) he doth not prohibite or forbid labour, but Heathenish and an Epicureall carefulnesse: *Verum incrementum Dei non datur otiosis, sed operantibus ac seminantibus.* God giueth not increase to the idle, but to them that worke and sow. &c. So S. Paule saith: *Vnusquisque manibus suis laboret, ut habeat & vnde det indigenti.* &c. Let euerie man labour and worke with his handes, that hee may haue wherewithall to giue them, that suffer neede. And if your reason did holde true, then we shoulde neede neuer to praye for our necessities. Forasmuche as Christ saith, Your heauenly father knoweth what neede we haue before we aske. Againe: Be

Mat. 6. 25.

26. 28.

1. Pet. 5. 7.

1. Tim. 5. 8.

Mistrust in Gen. cap. 26.

1. Thes. 4. 11.

12.

2. Thes. 3. 12

Mat. 6. 8.

Mat. 6. 31.

A treatise against Idlenesse,

not carefull what you shall eat or drinke. &c. Shall we therefore conclude herevpon, that we must not pray or care litle or nothing what we eat or drinke, whether it be popson or carrion, or any unwholesome thing? No man is so foolish, I trowe, so to doe. And as for the birdes, that doe not sow or reape, and the Lillies that labour not, neither spinne. &c. Although I may say to you, *Legibus enim vivimus, non exemplis.* We live by lawes, and not by examples: Yet S. Augustine shal answere you in this point, (who having iust occasion to reprove certaine idle Monks, that were in his dayes, which would not labour for their living, as they ought to doe, but tooke occasion (as you do) by the example of the birdes of heauen, and Lillies of the fildes, to be altogether idle from any labour or good exercise of their bodie, or handy occupations, learning thereby to live like the idle Doane Bee in the hive, vpon the sweate and travells of other mens laboures:) *Si vultis (inquit) imitari volucres & Lilia, cur hoc quoq; illos non imitami? Lilia non comedunt aut bibunt: aves non recondunt in crastinum, neque congregant in apothecas, neque molunt & coquunt, at vos editis & bibitis, & studiose reconditis.* that is: If you will imitate and followe the example of the birds and Lillies (not to labour,) wherefore doe you not imitate them also in this point? the Lillies neither eat nor drinke, the birdes doe not laye up against the morowe, neyther gather together into the sellers: neither doe they grinde corne, seeth or boyle meate: yet you do eat and drinke, and are carefull and diligent to lay up in store, you do grinde corne, and seeth and boyle meate (for your vse:) *Hoc enim aves non faciunt.* This the birdes (& Lillies) doe not saith Augustine. Saint Chrysost. saith: *Non dixit, nolite laborare, sed nolite solliciti esse. Ergo solliciti esse vetamur, laborare autem iubemur.* Sic enim Dominus loquens ad Adā: *non dixit, cum solitudine facies tibi panem, sed cum labore & sudore faciei tue: Ergo non sollicitudinibus spiritualibus, sed laboribus corporalibus acquirendus est panis: Sicut laborantibus enim pro premio diligentie, Deo prestatē panis abundat: sic dormientibus & negligentibus, pro pœna negligentie, Deo faciente, subducitur.* &c. That is: the Lorde did not say, labour not, but be ye not careful: Therefore we are forbidden to be carefull,

August. de opere
Mon. cap. 23.

Ibidem.

Chrysost. in Mat.
cap. 6. homil.
15.

carefull but we are commaunded to labour. So the Lorde saide vnto Adam: he sayd not to him, with carefulnesse thou shalt get thy bzeade, but with the labour and sweate of thy face. Therfore not with spirituall carefulnesse, but with corporall laboures our bzeade is to be gotten: as to the labourers, for the reward of their diligence (by the blessing and helpe of God) their bzeade encreaseth, so to the slouthful and negligent, for the punishment of their slouthfulnesse & idlenesse, God sendeth them penurie & want. &c. Nowe my sonne, you haue hearde by Gods word, and the ancient Fathers, what you ought to doe, therfore learne you first to seeke the kingdome of God and his righteousness, and al these other thinges shall be ministred vnto you: that is, applye the hearing of Gods word, and amend your life, for God of his owne will begat vs with the woord of truth, that we should be the first frutes of his creatures: and also to learne vs to walke in that vocation, wherevnto euery man is called, as God maye bee glorified, the pooze members of Christ comforted, and our selues saued.

Youth. By this your long discourse against Idlenesse, it seemeth to mee, that you doe condemne hereby, all Princes, Noble men, Magistrates, Preachers, Scholemasters, &c. for they labour not, nor haue any handie crafte, to get their liuing withal.

Age. You must note, that there are two sortes of laboures: One is of the minde and witte: the other, of the hands and body. And so the Prince, Rulers, Magistrates, Preachers, Counsellours, &c. in their vocation and calling, labour (with greate studie and industrie of minde and witte) for the promoting of Gods glory, the good gouernement and state of the Common wealth, teaching and preaching to the ignorant people, to keepe men in peace and tranquillitie, for you must not thinke, that they labour not, which doe not labour at the plowe, Cart, or otherwise with their hands: for the eternall God hath appointed and diuided his Church militant, for these foresaide causes, into foure partes: First into Principallitie: Second, into Nobilitie: Third, into Pastoralitie. Fourthly into Vulgaritie. So that euery member hath his office and calling, not to be idle, but alwaies diligent

and

1. Tim. 2. 8.

2. Pet. 2. 13.

Pro: 12. 11.

Mat. 6. 33.

Deut. 28. 1.

2. 3. 4. 5.

James. 1. 18.

Rom. 12. 7. 8

Mat. 5. 16.

1. Pet. 2. 12.

Luke. 1. 74.

75.

Rom. 12. 1. 2

3.

1. Cor. 12. 28

Ephe. 4. 28,

Rom. 12. 4.

5. 7. 8.

1. Cor. 12. 11

1. Tim. 2. 2.

Act. 2. 28.

1. Pet. 5. 2

1. Tim. 5. 17

Eccl. 17. 15.

1. Cor. 12. 14

1. Pet. 2. 13

1. Tim. 2. 2

Ephe. 4. 11.

1. Cor. 12. 28

Eccl. 38. 32.

A treatise against Idlenesse,

and labour some in their vocations accordingly: therefore whatsoever the diuersitie is, yet the profite is common, and serueth to the edification of the Church. So that it appeareth, it is no small carke and care that Princes, Rulers, Pastoures &c. haue and take continually, watching when others sleep according to this saying:

Non decet integram noctem dormire regentem.

Whom God hath placed to rule aright,
Ought not to sleepe a full whole night.

Notwithstanding, yet wee reade in auncient histories, that excellent men in olde time (when as they had gotten any vacante or leisure time, either from holy seruice, or from ciuill matters) they spent al that leisure time, either about husbandrie, or about the art of a shepheard: For they woulde not consume the time away in idlenesse, sumptuousnesse, gluttonie, drunkennesse, and vaine pastimes and plaies. And this shall we not onely see in Abraham, Isaac, Jacob, Gedeon, &c. and other holy fathers and Apostles of Christ Iesu, &c: but also it manifestly appeareth by the Romane histories, wherein appeareth that Curius and Scranus and such like, were elected chiefe Magistrates, when they were in the fieldes at plough tilling the ground. It is also written that Xerxes king of Persia, in vacante time from the affaires of his Realme, with his owne hands did plant & sett innumerable trees, which long ere he died, brought forth abundance of fruite &c. If such men would spend no time idly, howe much lesse should meaner persons doe it. For as the wise man sayth: *Eccle. 22. 1.* A slothful man is to be compared to the douning of Oren. &c. For *Eccle. 33. 26.* idlenesse bringeth much euill.

Youth. I pray you shewe what is idlenesse, and also whether idlenesse, be called idlenesse, onely in respect that the minde or body ceaseth from labour.

Age. Idlenesse is a wicked will geuen to rest and slothfulness, from all right, necessarie, godly, and profitable works. &c. Also idlenesse is not only of the bodie or minde to cease from labour, but especially an omission or letting passe negligently all honest exercises: for no day ought to be passed ouer without some good

Juvenal.

12

Eccle. 4. 20.

Judge. 6. 11.

Act. 20. 34.

Iob. 21. 2.

1. Thes. 2. 9.

Eccle. 22. 1.

Eccle. 33. 26.

Alexander part. 2

quest. 126. mem.

2.

vaine playes and Enterludes.

25

good profitable exercises, to the prayse of Gods glorious name, to our brethrens profit, & to our owne cōmoditie and learning.

Youth. Was there euer any lawes made against this kinde of idle life, and sharpe punishment appointed for such idle persons? I pray you let me knowe it, if there were, or be anie?

Age. Yes: There hath bene lawes and punishment from time to time appointed & ordeined for such. Alexander the Emperour saith: Forasmuch as idlenesse, that is to say (saith he) ceasing from necessarie occupations or studies, is the sinke which receiveth al the stinking chanel of vice, which once being byim full, sodeinly runneth over through the whole citie, and with his pestiferous ayre, infecteth a great multitude of people, ere it may be stopped and cleansed: And that notwithstanding, the people being once corrupted and infected with this pestilence, shall with great difficultie, and with long tract of time be deliuered. And therefore he made a law: That if anie one of the people had bene found idle, by the space of one whole day, he should be whipped, and after by the Conseruatours committed to some one Crafte that he was of: and for euerie day that he was seene to be idle, the person to whom he was committed, should (for a monethes space) set him to anie labour that hee pleased, as his slaue and bondman, and that no man should giue him meate, or to talke with him, vnlesse it were to chide and rebuke him.

Draco the Lawmaker among the Athenians, made a lawe: That whosoever was found an idle person, should haue his head cut off from his bodie.

Areopagite did also vse great diligence, to searche out what arte or science euery man had to finde him self withal, and those, whom he founde to be idle, he did sharpely punish.

The Masyliens would suffer, nor receiue anie man to dwell within their Citie, that had not some Arte and facultie to gette his liuing withall. For (say they) *Nullam urbibus pestem nocentiorē esse otio*: There is no worse pestilence to a citie than idlenesse, &c. According as Syrach saith: A slouthfull man is to be compared to the dounge of Oxen, and euery one that taketh it by, will shake it out of his hande: he is like a filthie stone, which

v

euerie

Alexander
Seuerus.

Draco.

Areopagitus.

Masyliens.

Eccl. 22. 1. 2.

A treatise against Idlenesse,

euerie man mocketh at for his shame.

Queene Elizabeth
Anno. 14. & 18.

In the 14. and 18. yerres of the raigne of our Soueraigne La-
die Queene Elizabeth, two actes were made that idle vagarant
and maisterlesse persons, that vsed to loyter, & would not worke,
should for the first offence, haue a hole burned through the gristle
of one of his eares of an inche compasse: And for the seconde
offence committed therein, to be hanged.

If these and such like lawes were executed iustlie, cruelie, and
seuerellie (as they ought to be) without anie respect of persons,
fauour or friendship, this doing and filth of idlenesse would easi-
lie be reiected and cast out of this Common wealth: there would
not be so manie loytering idle persons, so manie Ruffians, Blas-
phemers, & Swinge Buckelers, so manie Drunkardes, Colles-
porters, Whoremasters, Dauncers, Fidlers, and Minstrels,
Diceplaiers, & Maskers, Fencers, Cheeues, Enterlude plat-
ers, Cutpurues, Cousiners, Maisterlesse seruantes, Iuglers,
Rogues, sturdie Beggars, counterfaiete Egyptians, &c. as there
are, nor yet so manie plagues to be amongst vs, as there are, if
these dounghilles and filthe in Common weales, were remo-
ued, looked vnto, and cleane cast out, by the industrie, paine, and
trauell of those, that are set in authoritie, and haue gouernement.
So Poples saith: That they must take the euill away forth of
the middes of the Citie, &c. So saith Publianus, *Bonis nocet,*
quisquis pepercerit malis: He is verie hurtfull to the good men,
whosoener fauoureth and spareth the euill men. Therefore they
must execute iustice, as well vpon the proper man, that is idle,
as vpon the poore man: as well vpon one, as vpon another,
that it may not be said:

Deut. 13. 5.

Dat veniam coruis, vexat censura columbas:

Crabrones abeunt, recidunt in retia musca.

What faultes great men alwayes committe,
Are pardoned still, and goeth quitt
When as the poore and simple bande,
Are vexed cruelly in the lande.
Because Hornets are verie great,
They easilie passe through the net:

When

vaine plaies and Enterludes. 26

When as the fillie litle flye,
Is taken therein continuallie.

Youth. I am verie glad : I prayse God, that I haue had this talke and communication with you, good Father. I perceiue that nothing is to be had or gotten in absenting from sermons, but euilnesse and losse of good doctrine and instructions, which I haue done thzough vaine idle pastimes and plaies. For nowe (by you) I vnderstande, that of idlenes commeth no goodnesse, but rather the contrarie. &c. Also I see and learne that euerie man (in his calling) ought to labour and get his liuing in the feare of God, and sweate of his browes. And therefore I wil henceforth (God willing) speake no more against the worde of trueth, but will be ashamed of the lies of mine owne ignorance: I will not therefore be ashamed, to confesse my sinnes; and will no more resist the course of the riuer.

Age. I am glad to heare this of you, that you are so reclaimed, and are not ashamed to confesse your lewde life, which is a token that Gods spirit is in you. For as you confesse : we ought (euery man in his calling) to do good: for in doing nothing, we learne to doe euill, so that you nowe flee from that vaine idle life, which before you haue liued, and spent a great tyme therein (notwithstanding, *Nunquam seruum est, quod verum est*: that is: Neuer to late done, which is truelie done: that will come to passe that Duid saith:

Otiâ si collas, periere Cupidinis arcus.

If thou slee idlenesse,
Cupid hath no might:
His bowe lieth broken,
His fire hath no light.

Youth. By what meanes shall I frame my selfe herevnto, and to redresse my former wayes, and naughtie idle plaies and pastimes, and also my wilie wanton life, which wil be harde for me to brydle, according to that saying of Euripedes:

What custome we in tender youth,
by natures lore receiue:
The same we loue, and like alwayes,
and loathe our lust to leaue.

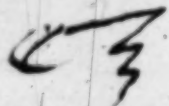
Ouidius hb. 1. de
Remed. Amor.

Euripides.

Age. In

A treatise against Idlenesse,

Iere. 10. 23.



Iere. 31. 18.

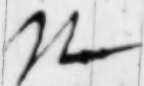
Psal. 37. 23

Psal. 119. 9.

105.

Prou. 2. 12.

13. 14. 20.



Rom. 12. 21.

**Hieron. de con-
sec. dist. 5. Cap.
Nunquam.**

Rom. 6. 4.

1. Thes. 4. 7.

Job. 14. 1.

Mar. 13. 35.

Rom. 1. 18.

Age. In deede as the Prophet saith: The way of man is not in him selfe, neither is it in man to walke and to direct his steps. Therefore you must with the same Prophet say: Thou hast corrected me, and I was chastened as an untamed calfe. Conuerthou me (O Lord) and I shalbe conuerted. The pathes of man are direct by the Lord &c. Wherewithall (saith Dauid) shall a yong man redresse his wayes? In taking heede thereto (saith he) according to thy word. For it is a lanterne vnto our feete, & a light vnto our pathes. &c. This word will deliuer thee (saith Salomon) from the euill way, and from them that leaue the wayes of righteousness, to walke in the wayes of darknesse, which reioyce in doing euill, & delight in the frowardnesse of the wicked. Therefore walke thou in the wayes of good men, and keepe the wayes of the righteous. Therefore (saith S. Paule:) Be not overcome of euill, but overcome euill with goodnesse. So that you must be nowe an earnest and continuall hearer of Gods word, and often to pray and call vpon God through Iesus Christ. Alwayes be you tied to some labour and businesse, neuer giue anie respite to vn honest lustes, but with godlie studies, and honest occupations resist the pride of the flesh, and with accustomed fasting, prayers, and repentance, keepe vnder your lasciuious life. For as S. Ierome saith: *Semper age aliquid, vt Diabolus adueniens semper te inueniat occupatum, non enim facile capitur a diabolo, qui bono vacat exercitio*, that is: Alwayes be doing some thing, that when the Deuill cometh, hee may finde thee (wel) occupied: for he is not easily taken by the deuill, that applyeth good exercise. &c. You must also call to remembrance, what vowes & promise you made in your baptism: you must remeber, that we be all called to godlinesse and cleannesse: you must remember that shortheite of your time, and the vncertainie thereof: also the paynes of hell for the vngodly. &c. These things shall drawe you away from the companies of the wicked, and make you desire the companie of the godly and vertuous man.

Youth. I beseech God I may follow this your good & godlie counsell. I beseech you let me craue your earnest and heartie prayers vnto God for me, that I may crucifie the flesh with the affecti-

affections and lustes therof, and as I liue in the spirit, so I may walke in the spirit.

Age. I will not faile but pray for you, that you may obtaine this for his mercies sake: and now I aduise thee hereafter to expresse by thy doings, thy inward faith, that God may be glorified, and turne no more to the puddle and vomit of your filthie idle life. And thus you see the long sufferance of God, and his patience to vs warde, that he would haue no man to perishe, but would all men to come to repentance. And that you are now righteous, be you more righteous still, and that you are holy, be you more holie still. &c. So that if these things be with you, and abounde in you, they will make you (saith S. Peter) that yee neuer shall be idle, nor vnfruitfull in the knowledge of our Lorde Iesus Christ.

Gal. 5. 20.
Mat. 5. 29.
Gal. 1. 23.
Prou. 29. 11.
2. Pet. 2. 22.
2. Pet. 3. 9.
Ezech. 18.
32.
Rene. 22. 11
2. Pet. 1. 8.

Youth. I perceiue now more and more still, how good and profitable it is, to accompanie alwayes with the godlie: thereby a man shall learne godlinesse: for in the companie of the wicked, there is nothing but wickednesse to be learned.

Ecc. 6. 35.
& 8. 9. & 9.
17.

Age. It is good counsell (my sonne) that Salomon giueth, saying: Bring not euerie man into thine house, for the deceitfull haue many traines. &c. Againe he saith: Who can be cleansed by the vncleane? For he that toucheth pitch, shall be defiled with it, and he that is familiar with the proude, shall be like vnto him. &c. according to the old saying:

Ecc. 11. 29.
& 34. 4.
& 13. 1.

If thou with him that haltes, doest dwell,
To learne to halt, thou shalt full well.

Youth. By this your former discourse against Idlenesse, to haue men labour in their vocation and calling, do you hereby include the lame, deafe, blinde, aged, impotent, sicke, &c, and such as are not sounde in their members. &c?

Age. Nothing lesse: These are exempted, and therefore of necessitie must be holpen accordingly, with the ayde & comfort of the publike collection. Therefore he that giueth to the poore, lendeth to the Lord, and what he layeth out, shall be payde him againe, &c. The poore, saith Christ, yee shall haue alwayes with you, and when ye will, ye may do them good. The fruite of the

Prou. 19. 17.
Mar. 14. 7.

A treatise against Idlenesse,

Agust. de verbo
dom. Serm. 25.

Psal. 41. 1.

Toby. 4. 7.

1. Cor. 16. 1.

2.

Act. 11. 29.

Rom. 12. 13.

Act. 12. 25.

Mat. 25. 35.

James. 1. 27.

Conc. Thuro. sub.

Car. mag. an. 10.

and 11.

In institut. cano-

nic. sub Ludouico

Imp. an. 830.

Prosp. in lib. 1. de

vic. & contempl.

cap. 9.

poore that is cast into their bosomes, will returne againe with great profit. Blessed is he, that prouiderh for the sicke & needie: the Lord shall deliuer him in the time of aduersitie. Giue almes (saith Tobie) of thy substance, and turne not thy face from anie poore, least God turne his face from thee. &c. S. Paul willed the churches of the Corinchiens, as he willed the churches of Galatia, to make gatherings euerie first day of the weeke, and put aside and lay vp as God hath prospered them, that the necessitie of the Saintes might be relieved. &c. Yet there must be a consideration in these also: For manie of them, which lacke the vse of their feete, with their hands may pick wooll, & solwe garments, or tooke Okam: Manie which lacke armes, may work with their feete, to blowe Smithes bellowses, &c. to serue to go in errantes. &c. So, as much as may be, in eche respect of persons, we must labour to auoide Idlenesse.

Heretn also we must consider, to helpe the broke, aged, old men & women, which neede to be susteined of the common collection: Also those that be persecuted for the Gospell of Christ, must be ayded likewise: Also captiues and prisoners, either at home, taken abroade in warres, or else with Turkes: Also men that haue been riche, and are fallen into pouertie, either by the seas, fire, or else by any other casualltie, must likewise be holpen & succoured. Also pong fatherles & motherles childe, poore scholers, & needie widowes, and such other like, must be succoured, aided, & comforted, for the Church goods are the goods of the poore, & therefore you must not iudge, that I speake so vniuersallie, that these impotent & needie ought not to be holpen. &c. For as we reade in Ludouicus the Emperors canonical institutions, that *Res Ecclesie vota sunt fidelium, precia peccatorum, et patrimonium pauperum*: The goods of the church be the bowes & bequestes of the faithful, prices to redeeme them, that are captiues & in prisons, & patrimonies, to succour them with hospitalitie that be poore. Prosper also saith: *Viros sanctos, res Ecclesie non vindicasse ut proprias: sed ut commendas pauperibus dimisse*: Good men tooke the goods of the church, not as their owne, but distributed them, as giuen & bequeathed to the poore. Again he saith: *Quod habet, cum om-*

nihil nihil habentibus habet commune, Whatsoever the church hath, it hath it in common with all such as haue neede. It is reported that the churches did distribute these goods into foure partes: one and the greatest part, vpon the needie people onlie: the second part, for lodging of strangers: thirdlie, burying of the dead: fourthly, in healing of diseases. It is reported, that Serapion had vnder him (*Decem milia sub se Monachorum, quos omnes sic educabat, ut ex proprijs sudoribus, necessaria compararent, & alijs ministrarent egentibus:*) Ten M. Monkes, who brought them vp in such order, that they gate by their owne labours, sufficient for themselves, and also wherewithall to ayde and helpe the needie and indigent. &c. Now, my sonne, you perceiue what sorte of people I speake of, and what sorte I speake not of.

Hebr. 13. 21

In tripert. hist. lib. 8. cap. 1.

Youth. You haue herein satisfied me fullie, I prayse God for it.

Age. You doe well, to ascribe the prayse vnto God for it, for *Iam. 1. 17.* that euerie good and perfect gift commeth from him.

Youth. Seeing that we haue somewhat largelie talked and reasoned together of idle plaies & vaine pastimes, let me craue your further patience, to knowe your iudgement and opinton as touching Plaies and Plaiers, which are commonlie vsed and much frequented in most places in these dayes, especially here in this noble and honourable citie of London.

Age. You demaunde of me a hard question: if I should vterly denie all kinde of such plaies, then should I be thought too Stoical and precise: If I allowe and admit them in generall, then shall I giue waie to a thousande mischiefes and inconueniences, which daily happen by occasion of beholding and haunting such spectacles. Therefore let me vnderstand of what sorte and kynde of Plaies you speake of.

Youth. Are there manie kyndes and sortes of such like Plaies?

Age. Verie many.

Youth. I pray you declare them vnto me, that I may learn what they are.

Age. Some are called *Ludi Circenses*, which vsed to runne with

Ludi Circenses.

A treatise against Idlenesse,

Ludi Compatali-
cij.

Ludi Florales.

W La

Ludi Gladiatori.

Ludi Gymnici.

Ludi Lupercales.

Ludi Magalenses.

with chariots in the great compassed place in Rome called *Circus*: Others were called *Ludi Compatalis*, which were playes in the high waies to the honour of Bacchus: Others were called *Ludi Florales*, which were abhominable plaies in Rome, to the honour of their strumpetlike Goddess *Flora*, in which common women played naked, with wanton wordes and gestures: Another sorte were called *Ludi Gladiatori*, Games of sword players, fighting one with another in harnesse, in the sight of the people, endeavouring eche to kill other: a spectacle of crueltie, to harden the peoples hearts against killing in warres: Others were called *Ludi Gymnici*, exercises of running, leaping, throwing the darte, & wastling: Others were called *Ludi Lupercales*, games wherein pong Gentlemen naked, hauing whippes in their hands, ranne about laughing and beating all that they mette: Another sorte were called *Ludi Magalenses*, Playes made to the honour of the mother of the Goddess, with manie and sundrie other such like vaine Playes, which haue bene inuented.

Youth. I neuer hearde so much, nor so manie sortes of Playes before, yet you haue not named those Playes and Players, which I would gladlie heare of.

Age. What Playes are they, which you would so fayne heare of?

Youth. They are stage plaies and Enterludes, which are now practised amongst vs so vniuersally in towne and countrie.

Age. Those are called *Histriones*, or rather *Histrices*, which play vpon Scaffoldes and Stages Enterludes and Comedies, or otherwise with gestures, &c.

Youth. What say you to those Players and Plaies? Are they good and godly, meete to be bled, haunted and looked vpon, which nowe are practised?

Age. To speake my minde & conscience plainly, and (in the feare of God) they are not tolerable nor sufferable in any canon weale, especiallie where the Gospell is preached. For it is right prodigallitie, which is opposite to liberalitie. For as liberalitie is to helpe & succour wth worldlie goods the man which is poore, & standeth needefull thereof: and also to giue to the mariage of poore

n ch
Histris is a little
beaste with
speckled prickles
on his backe,
which he will
cast of, and
hurt men with
them: which is
as Plinie saith
a Porcupine.

poore Maydens, high wayes, or poore schollers: &c. So prodigalitie is to bestow mony & goods, in such sort as is spent, either in banqueting, feasting, rewardes to plaiers of Enterludes, Dicing, and Dauncing: &c. for the which no great fame or memory can remaine to the spenders or receiuers thereof.

Youth. I haue heard say, that one Plautus a Comical Poet, spent all his substance vpon plaiers garments. And also one Roscius a Romane and a player in Comedies (whom for his excellencie in pronounciation and gesture, noble Cicero called his iewel:) the Romanes also gaue him (as histories report) a stipende of one thousande groates for every day (which is in our mony xvi. li. xiii. s. iiii. d.) Lucius Silla being Dictatour, gaue to him a ring of golde. &c. With these and such other gaue to such bles, why may not we doe the like?

Age. But these are no examples for Christians to followe: for Christe hath geuen vs a farre better rule and order, howe to bestow our goodes vpon his needie members, which lie in the streetes, prisons, & other places, and also to those that are afflicted and persecuted for the testimonie of a good conscience for the Gospels cause. &c. No man (sayth Chrysostome) was euer blamed, because he had not builded by costly temples or churches: &c. but euermore fire of hell (the punishment of the diuels) doe hang ouer vs, except wee doe consider Christ in his members, wandering as straungers, lacking harborough, and as prisoners wanting visitation. &c. The like may I say of the gites, buildings, and maintenance of such places for plaiers, a spectacle and schoole for all wickednesse and vice to be learned in. Saine Augustine saith: *Donare quippes suas Histrionibus vitium est immane, non virtus*: For to geue thy goodes to Enterlude and Stage players, is a great vice and sinne, and not a vertue. What do the histories report of the ende of Plautus that was so prodigal?

Youth. I know not: therefore I pray you shew me.

Age. Histories reporte, that he was brought into such povertie, that he was faine to serue a Baker in turning a Querne or handmill to get his liuing, &c. Vespasian gaue out of his coa-

Luke 12. 23

Mat. 19. 21

Mar. 14. 7

Mat. 25.

1. Tim. 6. 18

Chrysost. 1. Tomi
homil. 51.

August. in 1. l.
tra. 100.

Cooper,

ser

Atreatise against Idlenesse,

N **fers** five hundred pounde to Latine and Greeke readers. So did **Plinie** his Nephewe the like, for the which they deserued great fame, and encreased in great wealth and riches.

Youth. Doe you speake against those places also, which are made by and builded for suche Plaies and Enterludes, as the Theatre and Curtaine is, and other such like places besides?

N **Age.** Yea truly: For I am perswaded that Satan hath not a more speedie way & fitter schoole to worke and teach his desire to bring men and women into his snare of concupiscence and filthy lutes of wicked whoredome, than those places and plaies, and Theatres are: And therefore necessarie that those places and Plaies should be forbidden and dissolued and put downe by authoritie, as the Brothell houses and Stewes are. Howe did the Beniamites ouercome and take away the daughters of Israel: but in watching them in a speciall open place, where they were accustomed vpon the Festiuall dayes to sporte and daunce most idly and wantonly. D. Peter Martyr (that famous learned man) vpon this place (saith:) Herby wee maie perceiue, that the virgins gaue themselves to plaies and daunces, which was to abuse the feast day: It had bene better for the to haue occupied the selues about grauer matters. For the feast dayes were to this ende instituted, that the people should assemble together, to heare (not playes) but the word of God, & to bee present at the Sacrifices, where they should both call vpon God, and communicate togither the Sacramentes instituted of God. Therefore it is no meruaile if these maidens were so stolen away, resorting to such an open place, &c.

Romulus (after that Remus his brother was slaine) erected and builded by a certaine spectacle and place of safegarde for all transgressours that would come thither, practising thereby to rauishe all Maidens of the countrie resorting to their newe erected place in Mount Palatine, at solenne games and playes, ouercame the people of Tenia, and slue their king, &c. Saint Augustine sayeth: That the women of Saba being of curiositie desirous to bee present at open spectacles, were rayted and rauished by the Romaines: whereof followed suche warres, that both

Jud. 21. 20. 21.

P. Martyr in Iud. cap. 21.

Cooper.

August. li. 2. cap. 17. de ciuitate Dei.

vaine playes and Enterludes.

30

both nations were almost destroyed. In consideration of this & the like, Scipio Nasica (that worthy Romaine) obtained in the Senate, that all Theatres and Stage plaies shoulde be abolished, for that it was so hurtfull vnto publike and ciuill manners. Also S. C. destroyed viterly that Theatre place, which was so gorgeously builded, and gaue commaundement, that no suche places shoulde be builded againe in the cite of Rome, and that they shoulde not make any seates or benches to sitte vpon (for to beholde such playes in such places) neither in the cite, nor yet within a mile compasse thereof. &c. I would to God our Magistrates would folow those good and wholesome examples.

John. Iodoricus
vines in lib. 1. de
ciuitate Dei.
cap. 31.

21

A good wish of
the Author.

Youth. I haue hearde many both men and women saye, that they can resort to such playes, and beholde them without any hurt to them selues, or to others, and that no lust nor concupiscence is inflamed or stirred vp in them, in the beholding of any person, or of the plaies themselves. Howe say you, may it bee so?

Age. Saint Chrysostome shall answer them, who wrote onely of such as you speake of, that resorted to such playing places. Some curious, daintie, and nice persons (sayeth hee) hearing this, wil say (to excuse their sinnes and follies:) we that do resort to beholde and consider the beautie & fairenesse of women, at Theatres and Stage playes, are nothing hurt thereby. David (saith he) was sore hurt (in beholding Bethsabe) and thinkest thou to escape? He did not behold an harlot, but on the top of his house, *Tu autē in Theatro, ubi cōdemnatur anima sapientis*, Thou beholdest thē in an open Theatre, a place where the soule of the wise is snared & cōdemned: in those places (saith hee) thou seest not only *Res infestas*, vnlawful things: but also hearest *spurciologia*, filthy speeches, whereof is (saith he) *incessus meretricis*, the beginning of whoredome, & the habite of all euilnesse & mischief: where thou shalt by hearing diuelish and filthy songes hurt thy chaste eares, and also shalt see that, which shall be grieuous vnto thine eyes: for our eyes are as windowes of the minde, as the Prophet saith: Death entred into my windowes, that is myne eyes. Possible thou wilt say (saith hee) I am not in

Chrysost. in Psal.
50. hom. 1.

Prov. 7.6.7.

I. 2.

A treatise against Idlenesse,

Iam. 3.5.6

Prov. 6.27

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Iob. 31.2.

Psal. 119.38

*Ambros. in Psal.
118. Sermon. 5.*

*August. in Psal.
Si.*

*Lactant. Firm.
lib. 6. cap. 20.*

with those sightes. What art thou, yron (saith he) stone, or an Adamant: art thou wiser, stronger, and holier than David? A little sparkle of fire cast into straw, beginneth quickly to kindle a flame, our fleshe is straw, and wil burne quickly: and for that cause the holy Ghost setteth David for an example to vs, that we shoulde beware of such contagiousnesse. Job saide: I haue made a couenant with mine eyes, why then shoulde I thinke vpon a Maid? David also made his prayer to God, saying: O Lorde turne away mine eyes from regarding vanitie, and quicken me in thy way. Saint Ambrose vpon these wordes, calleth Stage plates: Vanitie, wishing that he could call back the people which runne so fast thither, and willeth them to turne their eyes from beholding of such Playes and Enterludes. The like saying hath Saint Augustine.

n
Lactantius sayeth, that the eyes are diuerse and variable, which are taken by the beholding of things, which are in the vse of men, nature, or delectable things. *Vitanda ergo spectacula omnia:* All such spectacles and shewes (saith hee) are therefore to be auoided, not onely because vices shal not enter into our hearts and breastes, but also leaste the custome of pleasure shoulde touche vs, and conuerthe vs thereby both from God and good woorkes.

Youth. I perceiue by your communication, that none ought to haunt and frequent those Theatres and places where Enterludes are, and especially women and maides.

Age. You haue collected the meaning of my sayinges (nay rather of the fathers sayings.) Truly you may see dayly what multitudes are gathered together at those Plaies, of al sortes, to the great displeasure of almighty God, and daunger of their soules: for that they learne nothing thereby, but that which is fleshly and carnall, which Diogenes sawe and well perceyued, as appeared by his doyngs, when as vpon a certayne day he wust himselfe into the Theatre or playing place, when as the yle were comming forth: Being demaunded why he did so, he answered: because (saith he) I will differ from the multitude, for the greatest parte of men are ledde rather by affections and reasons

reasons: &c. I wote not what precepts may be geuen our people, for our custome now is worse than it was amongst the Pagans. Therfore let the people, and specially women, giue eare to the Pagan Ouid, if not to Christian preceptes, speaking of those common resortinges vnto playes, saying:

They come to see, and eke for to be seene:

Full much chastitie quailed thereby hath beene.

Iuuenal the Poet sayth also: That no wiues or maidens, that list to content and please sad and honest men, will be founde and seene at common Plaies, Daunsings, or other great resort of people. For these Plaies be the instrumentes and armour of Venus and Cupide, and to say good sooth, what safegarde of chastitie can there be, where the woman is desired with so many eyes, where so many faces looke vpon hir, and againe she vpon so many: She must needes fire some, and hir selfe also be fired againe, if she be not a stone: for what minde can bee pure and whole among such a rabblement, and not spotted with any lust, according to the olde Prouerbe, *Ex visu amor?* And as Virgil sayth: *Vt vidi vt perii.* &c. Saint Cyprian perswadeth his freend Eucratius mightily, to leaue off, and not practise nor teach such Playes and Enterludes, shewing what incontinencies and wickednesse is gotten thereby, and what lust and concupiscence is stirred by thereby in beholding of it, and what filthie and foule actes are done of whozedome and bawdrie, to the hurte of the beholders, adding this, *Histrionicis gestibus inquinantur omnia*: By the gestures of Enterlude players, all honestie is defiled and defaced. Read those places of S. Cyprian, which he wote of purpose against Plaies: for the inconueniencies that hee sawe and hearde to come thereof. O Lord what would he say and write of our playes now, if he were aliue, and saw their order in these dayes?

For these causes was it that the godly Fathers wote so earnestly against such Plaies and Enterludes, and also commaunded by the Councils, that none should go or come to plaies. As in the third Council of Carthage, and in the Synode of Laodicea, it was decreed that no christians (and especially Priests) should

Ouidius lib. I.
de Arte Amand.
Iuuenalis lib.
Satyr.

Lodouicus Viues.

Cyprian. lib. I.
Epist. 10. & libro
2. Epist. 2.

Con
cap

A treatise against Idlenesse,

Chrysost. ho. 31.
in Ioh. 4.
Saluianus in li. de
prouid. dei. Pag.
36.

† Olympiod. in Ec-
clesiast. cap. 4.

Mat. 5. 28.

23.

23.

come into any place, where Enterludes and Plaies are: for that christians must abstain fro such places, where blasphemie is commonly used. Chrysostome calleth those places & playing of Enterludes, *Festa Satana*, *Sathas* baquets. Saluianus doth bitterly reprehend those men and women, that will not abstaine from going to such vaine Enterludes and Plaies, saying: *Spernitur Dei templum ut concurratur ad Theatru: Ecclesia vacuatur, circus impletur: Christum in altario dimittimus, ut adulterantes visa impurissimo oculos ludicoru turpiu fornicatione pascamus: We despise the Temple of God, that wee may runne to the Theatre: the Church is alway emptye and boyd, the playing place is replenished and full: we leaue Christ alone at the aulter and feede our eyes with vaine & vn honest sightes, and with filthie and vncleane plaies. And a little after, he declareth what innumerable vices there groweth by those plaies, and what sinnes are committed against God and his lawes. &c. Also Olympiodorus sayth (to all Christians, men and women in general :) Abstaine from prophane spectacles & Enterludes, for it is not meete that we should goe with those feete vnto Plaies, Enterludes, and abominable spectacles, wherewith we vse to goe into the Temple of God. For they that will go with cleane unpolluted feete into the Church of God, must utterly & altogether abstaine from vngodly and prophane places, as these are.*

Youth. Notwithstanding all this that you haue alledged out of the Fathers and Councells, I suppose a man or woman dooth not sinne, to beholde, and lust one for another, except they commit carnall copulation together.

Age. By somme, howe doest thou reade or heare the wordes of Christ in the Gospel, that sayth, He that looketh on a woman & desireth to haue her, hath committed adultery alre dy in his heart. &c. And surely they are not spirituall, but carnall which doe not beleue that they haue a spring of vnglaciousnesse within them, and force not what the minde be, but the bodie. I dare boldly say, that fewe men or women come from Plaies and resortes of men, with safe and chaste mindes. Therefore Augustus Caesar gaue comaundement, that no womā should come to see Wrestlers

lers and players. The Bassylliens (as Valerius sayth) kept so greate grauitie; that it would receiue into it no Stage players, because the argument (for the moste parte) contained the actes and doings of harlots, to the ende, that the custome of beholding such thinges, might not also cause a licence of following it: and therefore to exercise this art, is not onely, a dishonest and wicked occupation, but also to behold it, and therein to delight, is a shameful thing, because that the delight of a wanton minde is an offence. &c. Alas my sonne, notwithstanding all this, are not almost al places in these our daies replenished with Juglers, scorfers, Jeasters, and players, which may saye and doe what they lyst, be it neuer so filthie and fleshly, and yet are suffered and hearde with laughing and clapping of hands: Lactantius saith *Histrionū quoque impudissimi motus, quid aliud nisi libidines docent & instigant.* Those filthie and vn honest gestures and moouings of Enterlude players, what other thing doe they teache than wanton pleasure, and stirring vp of fleshly lustes, vnlawful appetites, and desires, with their bawdie and filthie sayings and counterfeite doings: S. Paule therefore biddeth vs to abstaine from all appearance of euill. &c.

Youth. I maruell why you do speake against such Enterludes and places for plaies, seeing that many times they playe histories out of the Scriptures,

Age. Assuredly that is very euill so to doe, to mingle scurrilitie with Diuinitie, that is, to eate meate with vnwashed handes. Theopompus entermingled a portion of Moses Lawe with his writings, for which God strake him madde. Theodictes began the same practise, and was stricken starke blinde. And will God suffer them unpunished, that with impure and wicked manners and doings, doe vse and handle vpon scaffolds Gods diuine mysteries, with such vnreuerentnes & irreligiousnesse: What fellowship hath righteousness with vnrightheousnes? What communion hath light with darkenes? Out of one mouth (saith Saint James) proceedeth blessing and cursing. These thinges ought not so to be. S. Augustine saith: It is beter that spirituall thinges be betterly omitted, than vnwoorthily and vn-

Henricus Cornelius Agrippa de van, scient. cap. 20.

Alamus,

Rom. 1. 31.

Lactant. Firm. lib. 6. cap. 20.

Cypr. lib. 1. Epist. 2.

1. Thes. 5. 22.

2. Cor. 5. 11.
Iame. 3.

A treatise against Idlenesse,

reuerently handled and touched. What rashnesse and madnesse is that (sayth Bernard,) to handle the woord of God with polluted hands, and to utter and speake it with a filthie mouth mingled with filthie speeches and woordes.

And by the long suffering & permitting of these vaine plaies, it hath stricke such a blinde zeale into the heartes of the people, that they shame not to say and affirme openly, that Plaies are as good as Sermons, and that they learne as much or more at a Play, than they doe at Gods word preached. God be merciful to this Realme of Englande, for wee beginne to haue yching eares, and loath that heauenly Hanna, as appeareth by their slowe and negligent conning vnto Sermons, and running so fast, and so many continually vnto Plaies. Duid was banished by Augustus into Pontus (as it is thought) for making the booke of the Craft of Loue. Hiero Syracusanus did punish Epicharmus the Poet, because he rehearsed certain wanton verses in the presence of his wife. For he would not haue onely in his house chaste bodies, but also chaste eares. Why then shoulde not Christians abolishe and punishe suche filthie Players of Enterludes, whose mouthes are full of filthinesse and wickednesse. Saint Paule willed the Ephesians, that fornication and all vncleannesse should not once be named among them. Neyther filthinesse, neyther foolish talking, neyther ieasting, which are thinges not comely: but rather giuing of thanks. He sheweth the reason to the Corinthians why they shoulde so abstaine: Because euil speakings corrupt good maners (saith he.) Again Come out from among them, and let vs seperate our selues, and touche no vncleane thing, and then the Lorde will receiue vs, & abide with vs. For (sayth he) the grace of God that bringeth saluation vnto all men, hath appeared, and teacheth vs, that we should deny vngodlinesse and worldly lustes, and that we should liue soberly, righteously, and godly in this present worlde, looking for the blessed hope & appearing of the glorie of the mighty God, and of our Sauour Iesus Christ.

Youth. Nowe I perceiue it is not good nor godly haunting of such places.

Age.

2. Tim. 4. 3.
Num. 11. 4.
5. 6. 7.

Hiero Syracusanus.

Ephes. 5. 4.

5.

1. Cor. 15. 33

1. Cor. 6. 15.

Tit. 2. 11. 12

12.

vaine playes and Enterludes.

33

Age. It is trueth. For as the Preacher saith : it is better to goe vnto the house of mourning, than goe to the house of feasting. &c. For the heart of the wise is in the house of mourning : but the heart of fooles is in the house of mirth. And therefore it is better (saith Salomon) to heare the rebuke of a wise man, than that a man shoulde heare the longues of fooles. *Eccle. 7. 4.*

Youth. Truly, I see many of great countenance both men and women resort thither.

Age. The more is the pittie, and greater is their shame and paine, if they repent not, and leaue it off. Many can tary at a bayne Playe two or thre houres, when as they will not abide scarce one houre at a Sermon. They will runne to euerie Plaie, but scarce will come to a preached Sermon : so muche and so great is our folly, to delight in vanitie, and leaue veritie, to seeke for the meate that shall perishe, and passe not for the foode that they shall liue by for euer. These people saith Job, haue their houses peaceable, without feare, & the rod of God is not vpon them, they sende forth their children like sheepe, and their sonnes daunce: They take the Tabret and Harpe, and reioyce in the sounde of instrumentes: They spend their dayes in wealth, & sodenly they go down to the graue. They say vnto god, depart from vs, for we desire not the knowledge of thy wales. Who is the almighty that we shoulde serue him? and what profite shoulde wee haue, if we shoulde pray to him? Therefore I speake (alas with grieve and sorow of heart) against those people that are so fleshly ledde, to see what rewarde there is geuen to such Crocodiles, which deuoure the pure chastitie, bothe of single and married persons, men and women, when as in their Plaies you shall learne all thinges that appertayne to crafte, mischief, deceyte, and filchinesse. &c. If you will learne howe to bee false, and deceiue your husbandes, or husbandes their wiues, howe to play the harlots, to obtaine anie ones loue, howe to rauishe, howe to beguile, howe to betraye, to flatter, lye, sweare, forswear, howe to allure to whoresome, howe to murther, howe to poison, howe to disobey and to rebell agaynst Princes, to consume treasures prodigally, to

R.

mooue

6.

7.

Iob. 21. 2.

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15.

A treatise against Idlenesse.

mooue to lustes, to ransacke and spoyle cities and townes, to be idle, to blasphemie, to singe filthy songes of loue, to speake filthily, to be proude, howe to mocke, scoffe, and deride anie nation, like vnto Genesius Aralatenensis. &c. Shall not you learne then at such Enterludes howe to practise them: as Palingenius

Genesius Aralatenensis patria, was a common Jeaster and Plaier to Domitian the Emperour, which did mocke & scoffe most filthy with his lectures, the godlie Christians. &c.

sayeth:

*Index est animi sermo, morumq; fidelis
Hanc dubie testis.*

The tongue hath oftentimes witnesse brought,
Of that which heart within hath thought:
And manners hidde in secret place,
It doth disclose and oft disgrace.

Gen. 34. 1.

Tit. 2. 4.
Eph. 5. 23.

Tim. 5. 13.

Eccle. 25. 27.

Mat. 7. 16.

Therefore great reason it is that women (especially) shoulde absent themselves from such playes. What was the cause why Dina was rauished: was it not her curiositie: the Mayden woulde go forth, and vnderstande the manners of other folkes: Curiositie then no doubt did hurt her, and will alwayes hurt women. For if it were hurtful vnto the familie of Iacob (being so greate a Patriarch) for a Maiden to wander abroad, how much more dangerous is it for other families, which are not so holpe nor acceptable vnto God: But the nature of women is much infected with this vice. And therefore Saint Paule. admonisheth women to loue their husbands, to bring vp their children, and to be bidders and cariers at home. And when he entreateth of wanton and young widowes: They wander abroad (sayeth he) and runne from house to house, and at the last goe after Satan. Giue the water no passage, no not a little (saith Ieremias) neither geue a wanton woman libertie to goe out abroad. If thy daughter be not shamefast, holde hir straitely, lest she abuse her self through ouermuch libertie. As men cannot gather grapes of thornes, & figges of thistles, neither can any man or woman gather anie vertue or honestie in haunting places where Enterludes are. As one vertue bringeth in another, so one vice nourisheth an other. Pride ingendureth enuie: and idlenesse is an entraunce into lust. Idlenesse is the mistresse of wanton appetites, and portresse of Luts gate. For no mā entred into the pallace of Lust, vnlesse he be

vaine playes and Enterludes.

34

he first let in by idlenesse, and more idlenesse: can there not bee, than where such Playes & Enterludes are. Therefore as Christ sayth: The light of the bodie is the eye: If then the eye be single, thy whole bodie shall be light. But if thine eye be wicked, then all thy body shall be darke. &c. As if he would saie: If thine affections and wicked concupiscence overcome reason, it is no matter though men be blinded and be like vnto beasts and followe all carnall pleasures. To take away this darkenesse and blindness, the Athenians provided well, when they appointed their Areopagites to write no Comedie or Play, for that they would auoyde al euils that might ensue thereof. &c. Theodosius likewise did by expresse lawes decree that daunces and wanton dalliance should not be vsed, neither Games or Enterludes. Constantinus the Emperour made lawes, wherein he did vterly forbid all Enterludes and spectacles among the Romanes, for the great discommoditie that came thereof.

Saint Cyprian saith, it is not ynough for his friende Eucratius to abstayne from suche Enterlude Plaies himselfe, but also he must not teache others, nor encourage them thereto. S. Ambrose sayth: that all such Plaies (though they seeme pleasant and full of sport) must vterly be abolished, because no such Plaies are mentioned nor expresse in holy Scripture. S. Augustine saith: that such Enterludes and Plaies are filthy spectacles. For whē the Heathen did appoint and ordeine (saith he) Plaies and Enterludes to their gods, for the auoyding of the pestilence of their bodies: your Bishops for the auoiding of the pestilence of your soules, haue prohibited and forbidden those kinde of Scenicall and Enterlude playes. Thus you may perceiue and vnderstand, howe those Plaies haue bene thought off among the good and godly Fathers afore time, which instruct vs thereby to hate and detest the like now in this latter time practised.

Youth. Is there no lawes or decrees that haue beene made against such players of Enterludes, sith they are so noysome a pestilence to infect a Common wealth?

Age. Very many lawes and decrees.

Youth. I pray you expresse some of them for the better satisfying

Mat. 6. 22

Athenians.

Theodosius.

Constantinus.
centur. 4. cap. 31
fol. 76.

Cyprian lib. 1.
Epi. 10.
Ambr. lib. 1. off.
cap. 23.

August. lib. 1. ca.
32. de ciuitate
Dei.

A treatise against Idlenesse.

tispying of my minde herein.

Conc. Arelaten.

2.20.

Ioh. de Bur. in pu-
pilla ocul. 7. par-
te, cap. 50. Di-
stinct. 33. cap. 1.
Maritum

Pupilla oculi.

quart. parte, cap.

81. Distinct. 86.

cap. Donare.

Summa Angelica.

Causa. 4.

quest. 1. cap. 1.

Distinct. 2. de con-
secr. cap. Pro di-
lectione.

ff. De his qui no-
infra l. ii. ait

prater vlt.

Aug lib. 1. 2. cap.

14. de ciuitate

dei H. Cornelius

Agrippa de vani.

scient. cap. 10.

Anno. Elizabeth.

14. cap. 5.

Age. I will so doe God willing. It was decreed vnder Constantius the Emperour, that all Players of Enterludes should be excluded from the Lordes table. Iohannes de Burgo sometime Chauncellour of Cambridge, and a Doctor of Diuinitie, in his booke entituled *Pupilla oculi*, sayth, that *Histriones*, Enterlude plaiers, *Nō sunt ad ordines promouendi*, are not to be promoted to any dignitie, the reason is (sayth he) *Quia sunt infames*, for that those Players are infamous persons: He noteth further how they are knowen, *Hoc intellige de hijs qui publice coram populo faciunt aspectum siue ludibrium sui corporis, exercendo opus illud*: Understaūd this of those plaiers which vse to make shewes openly befoze the people, or else in vsing their bodies to this businesse, as to make sport to be laughed at. In another place he sayth: *Histrionibus, Magicis, Scenecis, & aliis infamibus notorijs & manifestis, non est Eucharistia conferenda, qui tales vitam ducunt, illicitam*. The Sacrament of thankesgeuing ought not to be ministred vnto stage plaiers of Enterludes, or to Witches, Sorcerers, or to any such infamous & notorious wicked persons, for that they leade a lewde and vngodly life. In the decrees, it is so decreed, that all Enterlude plaiers, and Comedie plaiers, Heretikes, Jewes and Pagans, are infamous persons, and ought to be taken for no accusers of any, nor yet to bee produced as witnesses in any matter or cause befoze any Iudge: if they be, the law is, that the partie may lawfully except against them, & say, they are infamous persons, for they are Players of Enterludes. And this may you doe also, against common Minstrels. S. Augustine sayth also, that those Enterlude plaiers are infamous persons. Cornelius Agrippa saith: There was in times past no name more infamous than Stage players. And all they that had played an Enterlude in the Theatre, were by the Lawes depriued from all honour and dignitie. Also there is a notable Statute made against Vagabondes, Rogues, &c. wherein is expessed what they are, that shalbe taken and accounted for Rogues. Amongst all the whole rablement, Common players of Enterludes are to be taken for Rogues, and punishment

nishment is appoynted for them to bee burnt through the eare with an hot yron of an ynche compasse, and for the second fault to be hanged as a Felon: &c. The reason is, for that their trade is such an idle loytering life, a practise to all mischief, as you haue hearde before.

Youth. If they leaue this life, and become good true labourers in the Common wealth, to gette their owne liuinges with their owne handes, in the sweate of their face, shall not they be admitted and taken againe to the Lords table, and after ward to be reputed and taken for honest men?

Age. Yes truely: And therefore in the thirde Councell of Carthage, it is put downe in these wordes: *Scenicis atque Histrionibus, caterisque personis huiusmodi, vel Apostatis conuersis ad Dominum, gracia vel reconciliatio non negetur*: To Players of Enterludes and Comedies, and other suche like infamous persons and Apostates, conuerting and returning to the Lorde (by repentance) grace and reconciliation is not to be denied. And this is according to the saying of the Prophet Ezechiel: If the wicked will retorne from all his sinnes that he hath committed, and keepe all my statutes, and doe that which is lawfull & right, he shall surely liue and not die. &c.

Youth. I pray you shewe me, from whence these kinde of Playes had their beginning, and who deuised them.

Age. Chrysostome sayeth: the Demill founde out Stage playes first, and were inuented by his crafte and policie, for that they containe the wicked actes and whoredomes of the Gods, whereby the consciences of godly men are grievously wounded, and wicked lustes are many wayes stirred vp. And therefore the Diuell builded Stages in cities.

Arnobius sayeth: The Heathens supposed to haue pleased and pacified their Gods from their wrath and displeasure, when as they dedicated to them the sounds of Instruments & shalmes &c. Stage playes and Enterludes. S. Augustine sayeth: The heathen did appoynt Playes & Enterludes to their Gods, for the aduoyding of pestilēt infections. &c. Theophilus saith: *Generes suos dies habebunt quibus publica spectacula &c. religiosa. &c.*

Concilium. 5.
Carthaginen.
cap. 39.
De consecra. dist.
2. cap. Scenicis
atque histrioni-
bus

Ezec. 18, 21

Chrysost. in Mat.
hom. 6.

Arnobius lib. 7.

August lib. 1. ca.
2. de ciuitate
dei.

Theoph. lib. 3.
contra Autol.
cum.

A treatise against Idlenesse,

Clem. in oratione
ad gent. Theoph.
lib. 2. contr. Amol.
Tatianus in orati.
contra Græcos.

Pol. Virgil. de re-
rum inuent lib. 3.
cap. 3. Io. Rau. iii.
Textoris officin.
fol. 900.

Rhenanus in li-
brum de corona
milit.

Tertul. de Idolat-
ria.

Basil. de natali
Christi.

O. Igen. in Iere.
hom. 3.

Aug. confess. li. 6.
cap. 2.

The Gentiles had their certaine daies appointed for open spec-
tacles and shewes, &c. which they dedicated religiously vnto
their Gods. Clemens & other say: *quod diabolus sit author genti-*
lium superstitionum, That the Deuil is the author of the Gentiles
superstitions. For these causes & many other, sayth Theophilus,
christians were forbidden to vse any such like playes, &c. If you
will know more thereof, I will referre you vnto Polydore Vir-
gil, and also vnto Iohn Textor, where you shall fully see the ori-
ginall of all those playes, &c.

Youth, I maruaile much (this being as you say) that these
playes and Enterludes are tollerated and suffred nowe a dayes
in a Common wealth, a thing so euill of it selfe, and hauing so e-
uill patrons.

Age. It is much to be maruailed at indeede, my sonne: for
where Gods Gospell is preached and taught, such vaine ydle &
filthie pastimes and mirthes shoulde surcease, and bee banished
far away from Christians, fro whence it came. Beatus Rhena-
nus sayth: *Non solum temperandum fuit, quæ manifestam prase-*
ferunt impietatem: sed etiam, &c. It was meete for them to re-
fraine, not onely from such things, as haue a manifest shew of
wickednesse: but also from such things as might be called indif-
ferent, partly least any of the weaker christians shoulde bee cor-
rupted: partly also, least the Heathens shoulde be encouraged in
their errours, thinking that thing (for that the christians them-
selues doe it) to be the better. Tertullian sayth also: *De hoc primo*
consistam. &c. Herein will I first stande, whether it bee lawfull
for the seruāt of God, to communicate with whole nations in such
things: eyther in apparell, or in diet, or in any other kinde of
their pastimes and mirth. Saint Basil sayth: Let idlenesse and
superfluous things bee put to silence, where Gods church is.
What meaneth this (sayth S. Origen) leaue hir no maner of
remnāt? The meaning is this: Abolish not certaine of the super-
stitions of the Chaldees, reseruing certain. Therefore he commaun-
deth, that nothing be left in hir, be it neuer so little. Therefore
S. August. sayth, that his mother left bringing of wine & cakes
to the church, for that she was warned, it was a resemblance of
the

the superstition of the heathen Tertullian reasoneth vehemently, that a Christian man ought not to go with a Laurell garland vpon his heade, and that for none other cause, but onely for that the Heathens vsed so to go. &c. How much more should we leaue off to imitate those filthy Playes and Enterludes that came from the Heathens, nay from the Diuell himselfe. But as one sayth: *Dolosi hominis dolosa vestis*, Craftie man, craftie coate. These Players, as Seneca sayth: *Malunt personam habere quam faciem*: They wil rather weare a bisarde, than a naturall face. And therefore Saint Cyprian vehemently inueigheth against those, which contrarie to nature and the lawe doe attire themselves being men in womens apparell, and women in mens apparell, with Swannes fethers on their heades, Silkes, and golden apparell, &c. shewing forth in their Playes very Venus it self as if they were fully in the kingdome of Sathan, &c.

Tertullianus contra
militis.

Le. 18.3.30.

Macrobius.

Seneca.

Cyprian. lib. 1. E-
pist. 10. lib. 2. E-
pist. 2.

Deut. 22.5.

Youth. You haue, in my iudgement, painted out those thinges to the full, and opened such matters by the effectes, as will loathe any honest man or good woman to come neare suche Playes.

Age. Nay truly, I haue rather giuen but an ynkeing hereof, than opened the particular secrets of the matter.

Youth. The publishing and opening of the filthy matters thereof, is sufficient to prouoe that they ought to be ouerthrowne and put downe.

Age. You say truth.

Youth. Yet I see little sayd and lesse done vnto them: great resort there is dayly vnto them, and thereout suck they no small aduantage.

Age. They are like vnto the citizens of Sybaris, which were in all kinde of sensuallitie delicious, farre passing al other: for they vsed commonly to bidde their guesstes a whole yeare before, that neither the bidder might lacke time to prepare al dainties, and delicious fare, and costly furniture, nor the guesstes to adorne and trimme themselves wth golde, &c. So they vse to set vp their billes vpon postes certain dayes before, to admonish the people to make resort vnto their Theatres, that they maye thereby

B. Alamus.

A treatise against Idlenesse,

thereby be the better furnished, and the people prepared to fill
their purses with their treasures, that they may sing, which Ho-
race sayth:

Hor. lib. I. Epist.

Now are the braue and golden dayes,
Nowe fame with play we gaine,
And golde can shewe vs many waies
Mens fauour to attaine:
For many they heare the Musicke sweete,
And Playes they buye with golde,
Wee seeke for golde, and straight vnmeete,
Our name by it is sould.

Therefore of them Boetius sayth:

How they doo get, fewe folkes doo care,
but riches haue they must,
By hooke or crooke we daily see,
they drawe men to their lust.

Lucan.

No faith nor feare of God haue they,
which doe those playes pursue:
Their handes are geuen to sell and spoyle,
their gaine they call their due.

Youth. I doe now well perceiue the wickednesse hereof, by
that I haue hearde of you, out of the auncient authorities, Coun-
cels Lawes and Decrees, and I would to God such lawes were
nowe executed vpon such thinges, which are occasions & load-
stones to drawe people to wickednes. I maruel that magistrates
suffer them thus to continue, and to haue houses builded for such
exercises and purposes, which offend God so highly, sith it came
from the Heathen, Sathan being the author, as you haue pro-
ued: For my part, I shall henceforth (Iesus Christ willing) ab-
sent my self from such places and Theatres, and shal prouoke o-
thers to doe the like also. &c. Yet I merueile much, sith the ru-
lers are not onely negligent & slow herein to doe, but the Prea-
chers are as dumbe to speake and saye in a Pulpitte agaynst it.

Age. I doubt not but God will so mooue the heartes of Ma-
gistrates, & loose the tongue of the Preachers, in such godly sort
(by

(by the good deuout prayers of the faithfull) that both with the sworde and the worde, such unfaithfull and barren trees shall be cut downe, to Gods great glorie, comfort and safetie of his people, and encrease of vertue and christianitie, which God graunt for his Christ Iesus sake.

Youth. Amen, Amen, good Lorde.

Age. Nowe that you are resolued in this point, accordinge vnto your request and desire, let this suffice at this time, as touching this matter, and let vs goe forwarde to reason of some other matter.

Youth. Before wee reason of any other matter, lette me vnderstande your iudgement as touching Comedies, and suche lyke things, which Schollers doe manie times practise and vse, both in the Vniuersities, and also in diuerse other good Schooles.

Age. Saint Cyprian writing vnto his friende Enagrius, in a certaine Epistle, sayth that he is (*Doctor non erudiendorum, sed perdendorum puerorum, &c.*) A teacher not of learning, but of destroying childre, which practise them in these Enterlude and Stage playes. For (sayth he) *Quod male didicit, ceteris quoq, insinuit*: that euil which he hath learned, he doth also communicate vnto other. &c. Notwithstanding, you shall vnderstand that Cyprian speaketh here of him, that did teach & practise only this kinde of vaine pastimes and playes, and did allure childzen by therein. But to shew you my minde plainly, I think it is lawfull for a Scholemaister to practise his schollers to play Comedies, obseruing these & the like cautions. First that those Comedies which they shall play, be not mixt with any ribauldrie & filchie termes and wordes (which corrupt good manners.) Secondly, that it bee for learning, and vtterance sake, in Latine, and very seldome in Englishe. Thirdly, that they vse not to play commonly, & often, but very rare & seldome. Fourthly, that they bee not pranked and decked by in gorgeous and sumptuous apparell in their play. Fifthly, that it be not made a common exercise publikely for profite and gaine of mony, but for learning & exercise sake. And lastly, that their Comedies be

Cypr. Epist. 10.
libr. 1.

1. Cor. 15. 33.

L

not

A treatise against Dice plaie.

not mixt with baine and wanton toyes of loue. These being obserued, I iudge it tollerable for scholars.

Youth. What difference is there, I pray you, betweene a Tragedie and a Comedie?

Age. There is this difference: A Tragedie properlie is that kinde of plaie, in the which, calamities & miserable endes of Kings, Princes, and great Rulers are described & set forth, and it hath for the most part, a sadde and heauie beginning and ending. A Comedie hath in it, humble and priuate persons, it becommeth with turbulent and troublesome matters, but it hath a merrie ende.

An Inuective against Dice playing.



Ich you haue instructed me so well against Idlenesse, & baine pastimes and plaies, I pray you instruct me further also, as touching other playes (especiallie of one kinde of plaie) which is commonlie vsed of most people in this lande, whether it be euill or good to be vsed.

Age. According vnto my simple talent, I shalbe readie to imploie it, in what I may, for your better instruction: and therefore declare vnto me among all, what plaie that is, whiche you meane, which you say is so much practised nowe a dayes amongst all sortes and degrees.

Youth. If you wil giue me a walke or two about the fields, I will declare the whole matter of the plaie, for I would gladly heare your iudgement of it.

Age. I will goe with you willingly, and heare your talke gladly, and wherein I may doe you anie good, I shalbe readie (the Lord willing) to satisfie your request, which is my desire.

Leui. 19. 32.

Pro. 20. 29.

Youth. Sir, I peeelde you humble duetie for this your so great and undeserued curtesie, come on, leade you the way, good father,

A treatise against Dice plaie.

38

father, I beseeche you, for reuerence is due vnto the aged, as Moses saith: Rise vp before the hoare head, and honour the person of the aged.

Age. The honourable age (saith Salomon) is not that which is of long time, neither that which is measured by the number of yeres: but wisdom (saith hee) is the graie heare, and an vndefiled life is the olde age. Nowe my sonne, saye on in Gods name, what you haue to say. Wisd. 4. 8.

Youth. In our former communication betweene vs, you haue spoken against vaine plaies, and idle pastimes, yet you allowed of certaine moderate and actiue pastimes, for exercise and recreations sake.

Age. It is verie true, I graunted it, and do allowe of them, so farre forth as they are vsed to that ende, wherefore they were appointed.

Youth. I praye you let me vnderstande, what those plaies are, which you allowe off, and also of those whiche you allowe not off.

Age. Before I speake of them, it shalbe good to distribute and deuide plaies into their formes and kindes.

Youth. I pray you doe so.

Age. I must herein make two exceptions: First, that by this my speech, I meane not to condemne such publike games or prizes as are appointed by the Magistrate: Secondlie, that such games, as may benefite (if neede require) the Common wealth, are tollerable.

Youth. I pray you let me heare your diuision of plaies in their kindes.

Age. There are some kinde of plaies which are vterly referred vnto chaunce, as he which casteth moſte, or casteth this chaunce or that (at Dice) carrieth away the reward. There are others also, whereby the powers either of the bodie or minde are exercised.

Youth. I pray you speake first of those plaies, whiche are for the exercise of the bodie and minde.

Age. Those plaies which are for the exercise either of the

A treatise against Diceplaie.

powers of minde or bodie, are not utterly forbidden. Justinian, when he had utterly take away plaies that depended of chance (at Dice) ordeined certaine kinde of Plaies, as throwing a round ball into the aire (which plaie is at this day much bled among my countreimen of Deuonshire) handling and tossing the Pike or Staffe, running at a marke, or such like. &c. Aristotle in his Rhetorikes, commendeth these exercises of the bodie. So we see at this day, publike wealthes do sometime set forth vnto such as can best vse weapons, a reward or price, to the ende they may haue the people the better encouraged & exercised (alwayes taking heede, that those Plaies be not hurtfull or pernicious) and that it be not dangerous, either to them selues, or to the beholders, as are the Turneys, & such like. &c. Such kinde of plaies are forbidden, *Ad legem Aquiliam*, in the Lawe, *Nam Ludus*: and in the Decretals, it is also expressed, *De torneamentis*.

Decret. lib. 5. in
glos. cap. Ludos.

Youth. What other Plaies are there which are tollerable?

Age. That which was bled of old time.

Youth. What Plaies were they, I beseech you?

Age. To labour with popse of Leade, or other mettall, called in Latine, *Alseres*, Lifting and throwing of the stone, barre, or bowle with hande or foote, casting of the darte, wastling, shooting in long Bowes, Crossebowes, Handgunnes, rying, trayning by men in the knowledge of martiall and warrelike affaires and exercises, knowledge to handle weapons, to leape and baute, running, swimming, Barriers, running of hofses, at the tilt, or otherwise: which are called in Latine, *Ludi*, *Discus*, *Cursus*, *sive Saltus*, *Cestus*, *Certamen equestre*, *vel Curiale*. All which Plaies are recited, partlie by Homer, partlie by Virgil, and partlie by Pausanias. &c.

Homil. lib. 8.
Virgil. lib. 5.
Aeneid.

Youth. What say you by Hauking, Hunting, and playing at Tennis?

Age. These exercises are good, & haue beene vled in ancient times, as we may reade in Genesis. Cicero saith: *Suppeditant autem & campus noster, & studia venandi, honesti exempla ludendi*, The fieldes: (saith he) hunting of beastes, and such other, do minister vnto vs goodly occasions of passing the time: yet he addeth

Gene. 27. 5.
Cicero.

addeth thereunto this saying: *Ludendi est quidem modus retinendus*: A measure ought to be kept in pastime. For in these dayes manie Gentlemen will doe (almost) nothing else, or at the least, can do that better than anie other thing. And this is the cause why there are founde so manie rawe captaines and souldiers in Englande, among our Gentlemen, when time of scrvice requireth. And also it is the cause of so manie vnlearned Gentlemen as there are. For they suppose that it is no part belonging to their calling, for to heare sermons, praye, and studie for learning, nor to be exercised in Heroicall actes & martiall affaires, but onelie to hauke and hunt all day long.

Youth. I haue heard olde woodmen saye: Hee cannot be a Gentleman, which loueth not a dogge.

Age. If that be true, he cannot be a dogge, that loueth not a Gentleman. As I doe not hereby condemne all Gentlemen, so must I needes (God be prayesd) iustifie manie, which are desirous to heare preaching, to vse praier, studie for learning, and exercise martiall affaires, readie to serue at all commandements for iust causes.

Youth. What say you to Musicke and playing vppon Instrumentes, is not that a good exercise?

Age. Musicke is very good, if it be lawfully used, and not vnlawfullie abused: therefore I thinke good first, to declare from whence it had his beginning, and to what end it was instituted. Secondly, whether it may be kept in the Churches. Lastly, what kinde of songues & measures are profitable and healthfull.

Youth. I beseeche you let me heare this throughe, and I will giue attentine eare thereunto, for that some men dispraise it to much, and thinke it vnlawfull, others comende it as much, and thinke nothing so lawfull: and a thirde sorte there are, which make it a thing indifferent.

Age. Two sortes that you speake of are to be repproued, but the thirde sorte is to be commended.

Youth. I praye you let me heare your iudgement hereof, and first of all, as you promised, of the beginning and institution thereof.

A treatise against Dice plaie.

Saly.

1. Sa. 16. 23.

Mat. 9. 23.

Exod. 15. 1.

20.

Judg. 11. 34.

Judit. 16. 2.

Age. As touching the first: Men of the old time were accustomed with common bowes to sing certaine solenne Dities, both when they gaue thanks to God, and also when as they would obtaine anie thing of him. Wherefore Orpheus, Linus, Pindarus, and Horace, and such like Poetes, whiche vled the Harpe, wrote their Hymnes for the most part, for these vles. Also in the Romane publike wealth, the Priests of Mars whiche were called *Saly*, caried shieldes, and sang their verses through the citie. Furthermore, it was the manner, that Musicke and verses were had, when the prayses of noble men were celebrated, chieflie at feastes, whereby they which stood by, might be admonished, to imitate their noble actes, and detest such vices, which were contrarie vnto their vertues. Moreouer, they vled them to recreate the mindes, & to comfort such as were pensive, beaue, and sad for the dead. As Saule being beaue, &c. caused David to plaie vpon the Harpe to refresh him. &c. The vse hereof also we may reade in Mathewe, when as Christ our Sauour came into the Rulers house to raise vp his dead daughter, the Minstrels and people were making a noyse, that is (according to their custome) to play and sing. &c. Contrariwise, when anie great cause of ioye happened, it was expressed by Musicke and songs, as wee may reade manie examples hereof in the holie Scriptures, as of Moyles sister Miriam, Iudith, Iephthah his daughter. &c. Likewise in weddings they were wont to plaie Musick, and to sing wedding songs. All these things, if they bee done moderatelie, and in due time, are tollerable. For Musicke & songes containe three kindes of good things, that is, honestie, profit, and pleasantnesse. For although singing of it selfe delighteth the mindes of men, yet when wordes are iopned vnto it, which are of iust number, and bounde by certaine feete (as Verses are) it is much more pleasant. And vndoubtedly, Poetrie had hereof his beginning, and cannot be denied, but it is an excellent gift of God: yet this ought to be kept pure and chaste among men, because certaine lasciuious men haue & doe filthilie defile it, applying it to wantonnesse, wicked lustes, and euerie filthie thing.

Youth. Why

A treatise against Dice plaie.

40

Youth. Why doeth Musicke so rapte and rauishe men in a manner wholelie?

Age. The reason is plaine: For there are certaine pleasures, which onely fill the outward senses: and there are others also, which pertain onely to the minde or reason. But Musicke is a delectation so put in the midst, that both by the sweetnesse of the soundes it moueth the senses, and by the artificiousnes of the number and proportions, it delighteth reason it selfe. And that happeneth then chieslie, when such wordes are added vnto it, whose sense is both excellent & learned. Pythagoras held opinion, that they which studied his doctrine, shoulde be brought in sleepe with a harpe, and by the accordes thereof also wakened, where by they might quietly enioy the time, both of sleeping and waking. Cicero affirmeth, that rockes and wilberneses do giue a sounde, and cruell beastes by singing, are assuaged, & made to stande still: And it is reported of the Unicorne, when as men wil take him, they put a yong maiden into the wilbernesse: and when the Unicorne seeth her, he standeth still: and when he heareth the mayde sing, and play on an instrument, he cometh to her, and sleepeth harde by her, and laieth his head vpon her lappe, and so the hunters kill him. I may also speake howe the Poetes fable, that when the walles of Thebes the citie were built, the stones of their owne motion came together w the sounde of the Harpe. And no man is ignorant, what the same Poetes haue written of Arion (who being taken by pyrates) playing so melodiously vpon his harpe, the Dolphin fishe, with the great Whales, delighted so much in his Musicke, that when as the Pyrates cast him into the sea, the fishes caried him safelie vnto the shore. So haue they fained of Olypheus. And also, who knoweth not, howe much David here and there in his Psalmes, prayseth both Musicke and Songues?

Pythagoras.

Psal. 57. 8.

Psal. 43. 4.

Psal. 149. 3.

Psal. 150. 4.

Secondly, we must consider, whether it may be vsed in Churches. In the East part the holy assemblies euen from the beginning, vsed singing, which we may easilie vnderstande by the testimonie of Plinie in his Epistle to Traian the Emperour: where he writeth, that Christians vsed to sing hymnes before day vnto

Plinie,

A treatise against Diceplaie.

Euseb. lib. 10.
cap. 2.

Eph. 5. 18.
19.

Col. 3. 16.

1. Cor. 14. 26

Augu. lib. 9. con.
fess.

Augu. lib. 10.
confess. ca. 33.

unto their Christ, and therefore were called *Antelucanos cœtus*, the morning assemblies. And this is not to bee ouersight, that these wordes were written in that time, that John the Euangelist liued, for he was alive vnto the time of Traian. Wherefore if a man shall say, that in the time of the Apostles there was singing in holie assemblies, he shall not stay from the trueth. Paule who was before these times, vnto the Ephesians saith: Be not drunke with wine, wherein is excesse: but be filled with the spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songues, singing and making melodie to the Lorde in your heartes, giuing thanks alwayes for all things vnto God euen the father, in the name of Iesus Christ. To the Colossians he saith: Let the word of Christ dwell in you plenteously in all wisdom, teaching & admonishing your owne selues in Psalmes, Hymnes, & spirituall songues, singing w grace in your heartes to the Lorde. To the Corinthians he saith: When pee asseble together, according as euerie one of you hath a Psalm, or hath a doctrine, or hath a tongue, or hath reuelation, or hath interpretation: let all things be done vnto edifying. By which wordes is declared, that singers of songues and Psalmes had their place in the Church.

But the West Churches more lately receiued the manner of singing. For Augustine testifieth that it happened in the time of Ambrose: For when that holie man together with the people watched in the Church, least hee should haue bene betrayed vnto the Arrians, he brought in singing, to audyde tediousnesse, and to dꝛiue away the time. But as touching the measure and nature of the song, which ought to bee retained in Musicke in the Church, these things must be speciallie noted. Saint Augustine in his booke of Confession confesseth, and is also sorie, that hee had sometime fallen, because he had giuen more attentine heede vnto the measures and cordes of Musicke, than vnto the wordes which were vnder them spoken. Which thing hereby he proueth to be sinne, because Musicke and singing were brought in for the wordes sake, and not wordes for Musicke. And hee so repented this his fault, that hee exceedingly allowed the manner of the

A treatise against Diceplaie.

41

the Church of Alexandria vnder Athanasius, who commaunded the Reader, that when he sang, he shoulde but litle alter his voyce, so that he shoulde be like rather vnto one that readeth, than vnto one that singeth. Howbeit on the contrarie, when hee considered, howe at the beginning of his conuersion he was inwardly moued with these songes, in such sorte, that for the zeale of pietie he burst forth into teares: and for this cause he consented, that Musicke shoulde be retained in the Church: but yet in such manner, that he saide he was ready to chaunge his sentence, if a better reason coulde bee assigned. And he addeth, that those doe sinne deadlie (as they were wont to speake) which geue greater heede vnto Musicke, than vnto the wordes of God. Saint Hierome, and also Saint Gregorie say:

Hieron. i. Epi. ad Ephes.

Non vox, sed votum, non Musica cordula, sed cor,

Non clamans, sed amans, cantat in aure Dei,

The voyce, though it crie neuer so cleare,

The Lorde delightes not for to heare:

Nor string of Musicke verie sweete,

Except the heart conioyne & meete.

Dist. 92. cap.
Cantantes & in
cap. Sancta Ro-
mana.

Franciscus Petrarcha declareth, that Athanasius did utterly forbid singing to be vled in the Church at seruice time, because (saith he) he woulde put away all lightnesse and vanitie, which by the reason of singing doth oft times arise in the mindes both of the singers and hearers. Gregorie also saith: *Plerumque vt in sacro ministerio dum blanda vox queritur, congrua vita negligatur*: Whiles the sweetenesse of the voyce is sought for in the holy ministerie, the life is neglected. Therefore saith Durandus: *Propter carnales, non propter spirituales cantandi vsus in Ecclesia institutus est, &c.* The vse of singing in the Church was ordeined for carnal men, and not for spirituall minded men.

Franciscus Petrar-
cha de remediis
vtriusque fortu-
nz.

Distinct 93. in
cap. in Sancta Ro-
mana.

Guilielmus Dur-
randus li. 2. rat.
di offic. cap. de
cantore.

Youth. Let me heare then what is to be done and obserued, to the ende that Musicke may lawfully and fruitfully be vled in the Church.

Age. If first we must take heede, that in Musicke be not put the whole summe and effect of godlinesse, & of the worshipping

Pet. Martyr in Iu-
dicum.

D.

of

A treatise against Diceplaie.

of God, which among the Papistes they doe almost euerywhere thinke, that they haue fully worshipped God, whē they haue long and much soung & piped: Secondly, wee must take heede, that in it be not put merite or remission of sinnes: Thirdly, that singing be not so much vsed and occupied in the Church, that there be no time in a manner left to preach the worde of God and holy doctrine: Whereby it commeth to passe, that the people departe out of the Church full of Musick & harmony, but yet hungerbated and fasting, as touching heauenly foode & doctrine: Fourthly, that rich & large stipends be not so appoynted for Musitions, that either very litle, or in a manner nothing is prouided for the ministers, which labour in the worde of God. Fifthly, neither may that broken & quauering musicke be vsed, wherewith the standers by are so letted, that they cannot vnderstand the words, no, though they woulde neuer so faine. Lastly, we must take heede, that in the Church nothing be soung without choice, but onelie those thinges which are contained in the holy Scriptures, or which are by iust reason gathered out of them, and doe exactly agree with the worde of God.

Nowe to conclude this matter, I saie, that godlie, and religious songes may be retained in the church: & yet I confesse that there is no precept geue in the new testament of that thing. Wherefore if there be any church, which vpon iust causes vseth it not, the same Church cannot iustlie be condemned, so that it defende not, that the thing it selfe of his owne nature, or by the commaundement of God is unlawfull, and that it doe not for the same cause repproue other Churches, which vse singing and musicke, or else exclude them from the felowship of Christ. Yet this ought to be considered, that if we shal perceiue, that Christian people doe runne vnto the Church, as to a Stage playe, where they may be delighted with piping and singing (and doe thereby absent themselves from hearing the worde of God preached) in this case we must rather abstayne from a thing not necessarie, then to suffer their pleasures to be cockered with the destruction of their soules.

Youth. What say you of Minstrels, that goe and raunge abroad,

broade, and thrust themselves into euery mans presence and companie, to play some mirth vnto them?

Age. These sort of people are not sufferable, because they are loyterers and idle fellows, & are therefore by the lawes and statutes of this Realme forbidden to raunge and roue abroade, counting them in the number of Rogues: and to say trueth, they are but defacers of Musicke.

Anno Elizabeth, 14.

Youth. Are there any other good exercises?

Age. Yes, as Schollers to make Orations, to play good and honest Comedies, to play at Tennis, and such like. &c. Notwithstanding in all these exercises that I haue spoken off before, this must I adde for your instruction, that none of them ought to be a hinderance or let to any man, from his duetie towards Gods worde.

Youth. Nowe that you haue declared to me, what exercises are lawfull for the powers of the minde and bodie, I praye you to shewe me, what that Plaie is, which you call chaunce or happe.

Age. These Playes that depend vpon chaunce are those, which we call Dice play, which kinde of play is to be eschewed and auoyded of all men. So Cato geueth counsell to all youth, saying: *Trocholude, aleas fuge: Plaie with the toppe, and flee Diceplaying.*

Cato.

Youth. What meane you to speake against Diceplaying, sith so many honourable, worshipfull, and honest men vse so commonly to play at it?

Age. The persons make it not good, but rather it maketh them the worse: for it causeth many of them (oftentimes) to bring a Castell into a Capcase, a whole Honour and Lordshippe into a Cottage, their Feesimple into Feeingle, with other infinite like discommodities, according to the olde verse:

*Dives eram dudum, me fecerunt tria nudum,
Alea, Vina, Venus: tribus his sum factus egenus.*

Sometime rich I was,
and had thereof great spare,
But three things hath me made,

P. 2

to

A treatise against Diceplaie.

to goe full poore and bare:
Dice, wine, and Venerie,
were to me great speede,
These three did hasten all my woe,
and brought me to great neede,

Yet notwithstanding, although these men, that you speake of, vse to play at Dice, and loue that game so well, yet in no wise wil they be called Diceplaters, or Dicers, it is so odious a name: the reason is, for that it is an odious & wicked plaie: so the thiefe, the Queane, the Papists, Murderer, &c. wil not be called by that name, of that fault and filthie sinne which they vse, because they knowe, it is most wicked and abhominable.

Youth. This fault of loosing their goodes, is not to be imputed to the play it selfe, but to them that play.

Age. Yes sir, it is in the Plaie also: Take away the whoore, there will be no whooredome: take away fire, there will be no burning: take away powder and shotte, none shall be murthered: take away popson, none can be popsoned. &c. take away Play, there will be no playing. This did Marcus Antonius the Emperour verie well see, who lping in his death-bedde, sayde to his sonne Commodus these woordes: It is a most harde thing & a difficill matter for a man to keepe measure in libertie (of Playes) or to be able to restraine the brydle of thinges desired (vnlesse the thinges themselues bee taken away that are desired) for surely we be all made woorse, both olde and young, by reason of this libertie to plaie at Dice, to enioy our owne filthie desires.

Youth. I praie you who was the firste deuiler of Dice-playing? It appeareth that it hath beene of a long continuance.

Age. There are diuerse opinions hereof. Some say that it was one Attalus: Others suppose that it was deuiled by one Bulla. Polidore Virgil sayeth, that one Lidi deuiled this among the Lydians a people of Asia, of great loue and pollicie, what time a great famine was among them, that by passing away the time with this Play, they bare out their hunger the better

Herod, lib. I.

Polid, virg. in lib.
2. cap. 8. de in-
uentor, rer.

ter & their victuals endured also the longer. &c. Others say, that one Palamedes, beeing (in the armie of the Greekes agaynst the Troianes) idle, inuented this Diceplaine to passe the time away, and also to saue victuals. &c. But certainly those that write of the inuentions of thinges, haue good cause to suppose Lucifer the Prince of Diuels, to be the first inuenter thereof, and hell (no doubt) to be the place where it was firste founded. For what better alectiue coulde Sathan deuise, to allure and bring men pleasantly into damnable seruitude, than to propose to them a forme of play, which is his principall treasure, wherein the more part of sinne and wickednesse is contayned, and all goodnesse, vertue, honestie, and godlinesse cleane confounded.

Ioh. Rauius T.

Youth. I assure you, I neuer hearde before, that Diceplaying was so wicked, as you say.

Age. Publius saith: *Quanto Aleator in arte melior est, tanto nequior est*: As much more cunning the Dicer is in that arte, so much the more wicked he is. There cannot be a more plaine figure of Idlenesse, than Diceplaying is. For (besides that there is no maner of exercise of the bodie or minde therein) they vse great and terrible blasphemings and swearings, wicked brawlings, robbing and stealing, craft, couetousnesse, and decepte. Oh, why do we call that a plaie, which is compact of couetousnesse, malice, craft, and deceite?

Publius.

Youth. What craft deceit, and robbery can there bee in Dice playing? Are not the little Dice cast downe vpon the table, that euery man may see them that hath but halfe an eye, and may easily tell euery picke and poynnt vpon them? And therefore I cannot see, howe any man should thereby be deceptued: I suppose there is not a more plaine playe, and lesse deceite (being alwayes before mens eyes) than is Diceplaying.

Age. The blinde eateth many a flie, and seeth not. For I perceiue that you are (or else you seeme so to be) ignorant of their skill and dooings. If you did vnderstand thoroughly of their false Dice cogging termes and orders, it will make you to abhorre, detest, and desie al Diceplaying.

Youth. Is there any more to be considered in this plaine, than

A treatise against Diceplaie.

than plainly and simplic to play with two dice; and to cast them out of their handes vpon the plaine boorde?

Age. Yea my sonne, much more, both for their craft in casting them, and making them, and also for the sundrie names of their Dice, to beguile the simple and ignorant withall.

Youth. I had neuer thought that there coulde be suche decepte in Dice playing, or that men had any cunning, or slepght therein to beguile any.

Age. For the obtaining of this skill (of filthie Diceplaying) they haue made it, as it were, an arte, & haue their peculiar termes for it: And a number of lewde persons haue and daily do apply it, as it were Grammer, Logike, or any other good seruice or science, when as they associate together with their Harlots, and felowe theeves.

Youth. What haue Dicers to do with harlots and theeves?

Age. As much as with their very freends: for they are al of one hall and corporation, and spring all out of one roote, and so tend they all to one ende, idely to liue by rapine and craft, deuouring the fruites (like Caterpillers) of other mennes labours and trauels, craftily to get it into their owne hands as theeves.

Youth. I pray you shewe mee the occasion, why men so earnestly are giuen to Diceplaying.

1. Tim. 6. 10
Ierem. 6. 13

Age. The first occasion to playe, is tediousnesse and lothsomnesse of good labours. The second, is couetousnesse and greedinesse for other mens moneys, which couetousnes, sayth S. Paul is the roote of all mischief.

Youth. I perceyue by you, that there groweth greate and dangerous inconueniences and mischies by this diceplaying.

Age. You haue sayde truth. For it is a deore and a Window into al thefe, murther, whoredome, swearing, blaspheming, banquetting, dauncing, rioting, drunkennesse, pride, couetousnesse, craft, deceit, lying, brawling, fighting, prodigalitie, nyght-watchinges, idlenes, beggerie, pouertie, bankrupting, miserie, imprisonment, hanging, &c. And what not? S. Chrysostome sayth: that God neuer inuented playes, but the Diuell: for the people sat downe to eate and drinke, and rose vp to play, in the honour

Chrysost. in
Mat. hom. 6.

A treatise against Diceplaie.

44

honour of a most filthie ydoll, for when they had worshipped the Calfe, and committed idolatrie, they seemed to haue obtained this reward of the Diuell, namely to play. Saint Ambrose saith also, that playes & pastimes are sweete & pleasant, when as yet they are contrarie to the rules of christianitie. Sir Thomas Eliot Knight saith, to such as are diceplaiers: Every thing (saith he) is to be esteemed after his value: but who hearing a man, who he knoweth not to be called a Dicer, doth not anone suppose him to be of a light credit, dissolute, vaine, and remisse? How many Gentlemen how many Merchantes &c. haue in this damnable pastime (of Diceplaying) consumed their substance, as well by their owne laboures, as by their parentes, with great studie and painefull trauell in a long time acquired, and finished their liues in debt and penurie? How many goodly and bold yong men (saith he) hath it brought to theft, whereby they haue preuented the course of nature, and died by the order of their lawes miserably? These are the fruites and reuenues of that wicked merchaundice (of Diceplaying.)

Ambr. lib. I.
de offic. ca. 23.
Sir Thomas
Eliot knight
in his booke
of the Court-
nour.

Youth. Is it lawfull for any man to play at any game for money, to winne it, keepe it, and purse it vp, or no? I praye you let me know your iudgement herein.

Age. I say generally, it is not lawfull to play for money, to winne it, and purse it vp, that is, eyther to loose his owne or winne others, to withholde it as good gaine.

Youth. What reason is there hereof?

Age. The reason is most cleare and plaine: First that play (whatsoever it be) was not appointed or permitted as a meane and way to get or winne money, but onely for exercise of the bodie or recreation of the minde: so that whosoever vseth it to no other ende, maketh it no game, but abuseth, chaungeth, and altereth the nature of the recreation, into a filthie and vn sufferable gaine, and therefore dishonest: Which (be they high, be they lowe) Christians ought to flee and shunne, as Saint Paule saith, from filthie lucre. And in the Distinctions out of Augustine, it is saide: *Hoc autem iure possidetur quod iuste: Et hoc iuste quod bene, omne igitur quod male possidetur, alienum est.* &c.

1. Tim. 3. 8.
Augustin in
Epist. 54. ad
Macedonium
Distinct. 35.
cap. Episcopum

That

A treatise against Diceplaie.

That is rightly possessed, that is rightly gotten: & that is rightly gotten, that is well and truly gotten: therefore whatsoever is possessed falsely and naughtily, is another mans, & not thine. &c. Tullie saith also: *Nihil utile est, q̄ idē non sit honestum*. Nothing is profitable or gaine (to thee) which is not honestly gotten: otherwise it is *Turpe lucrum*, filthy gaine. Furthermore, gaming was neuer allowed as a kinde of bargaining, traffique, or occupying among men: if wee either consider Gods lawe or mans. Amongst al the lawes in the world, which haue thzoughly decided all meanes how to get, & iustly to possesse other mens goods, was neuer made mentiō, that gaming was a iust meane thereto. The Romane law, which we cal the Ciuil law hath very largely and diligently determined of it. But amongst all the honest meanes, whereof the Ciuil lawe maketh mention, gaming is not mentioned, nor once within the compasse. Yet it speaketh of contractes in sale, of letting to hire, making restitution, and such like, whereby we may iustly haue and get that which is others: but there is no mention at all made of play, or that wee may thereby winne or possesse any thing. So that whosoever taketh and keepeth the mony of another, which he hath wonne in play, withholdes it without lawfull cause, and therefore against conscience, and to speake plainly, sheweth himselfe a flat theefe. If S. Paule forbiddeth vs to vse deceite in bargaining & selling what shoulde we do in gaming? And if this shoulde be suffred, we shall bring in a greedie couetousnesse, in steade of the recreation of the minde, and to be short, a desire to beguile ech other, in steade of solace and pastime.

Francis. Hoto.
man in lib. de v.
furis, cap. 2.

August. in Epist.
54. ad Macedo.
nium.

To gaine then by playe, and especially at Dice, is as much as to steale and rob, notwithstanding any customes, euill vses, or corruptiōs of maners. One maister Francis Hotomā a notable lawier and a christian confirmeth my sentence & iudgement, & sheweth that by the meaning of the law, that gaine gotten & pursued by play, is forbidden & to be condemned. And S. August. sayth that the mony should be geuen to the poore, that is gotten by play, to the end, that the looser should not haue his losse again, & also that the winner might be disappointed of the hope to haue

haue that which he had so euilly gotten. Also it is verie reasonable, that besides this losse, the Magistrate shoulde put them both (that plaie) to a good fine, to be bestowed to common vles. For I pray you what reason is there, to turne that to couctousnesse, which was appoynted for recreation and comfort of man? The poore which are so many in the Church of God, and so needie, as all the worlde seeth, so manie smal childzen that are orphanes, lacking schooling for want of helpe, and that he which counteth himselfe a Christian & a brother to these poore, and acknowledgeth them for the members of Iesus Christ, shoulde play away and spende his monie at his pleasure, and should not rather geue it in almes to his brethren, which are, as Esaie saith *Esaie. 58. 7.* his owne fleshe? Alas howe dearely is that pleasure sometimes bought of vs, and what shame shall wee haue before Gods Angels for such lauishnesse, yea, before the poore people of god, as it *Mat. 25 4. 4.* is written in Saine Mathewe: When rich Charles shall eat and drinke, & after fall to plaie, like to that cursed man of whom *Luke. 12. 19.* Saint Luke speaketh of, & in the meane season poore Lazarus & our brethren shall lie and starue at our doores, on whom the be- *Luke. 16. 19.* rie brute beastes to their powers, bestowed their almes in licking their sores, & we that are men of their owne likenesse, haue monie to plaie away, and can finde in our heartes to bestowe none on them.

Let vs according to the commaundement of God, make frends with our monie, not of suche as winne it of vs by plaie (for they wil neuer come vs thanke for it) but of the poore people of God, which cause it to be restored againe (at that great day of Gods iudgement) with profite and encrease. Saint Augustine saith: *Facundus est ager pauperum, cito reddit dominantibus fructum: Dei est pro paruis magnopensare.* Profitable is the fielde of the poore, and yeldeth fruite verie quickly to the owner: it is Gods propertie to restore great things for smal things. S. Augustine therefore alloweth not that anie Christian man should geue his monie to anie Iugler, or Stage player, although they shewe vs some pleasure with their paines, much lesse doth he allowe vs to giue our monie to a gamster that plaierh with vs, to whome we

R.

shew

Luke. 16. 9.

1. Tim. 6. 17

Prov. 17. 19.

Aug. st. de verbis Dom. sermo 25.

A treatise against Diceplaie.

shew as much pastime as he sheweth vs: Let me then conclude, that which I haue saide, to be true: that is, that monie gotten & pursed by by plate, is flat theft: and to gaine by such meanes, is plainly to robbe, and to possesse other mens goodes without iust cause and against conscience, because it is playne agaynst the commaundement of God, that saith: Thou shalt not steale.

Exod. 29. 15

Cod. lib. 3. tit. ultimo.

Luke. 6. 25.

August. de verbis dom. sermo. 25.

Notwithstanding, that there bee a consent of the players, yet there is a burning lust and desire of ech others monie, and to obtaine this their greedie conctous purpose, they vse this wicked & craftie plaie at Dice to deceiue, which is called blinde fortune. For that purpose Iustinianus the emperour, made a decree that none should plaie publikey, or priuately in their houses. &c. Thus we see what gaine and profit by plate is gotten, euen as Christ sayth: They that now laugh shall weepe, and they that now haue plentie shall want. &c. Saint Augustine to this saith: *Quæ est ista rogo animarum insana, amittere vitam, appetere mortem, acquirere aurum, & perdere cælum?* What madnesse is this of men, to lose life, and desire death, to seeke for golde, and to lose God?

Youth. They say they cannot delight in plate, except that they doe play for monie.

Age. I woulde gladlie knowe agayne, to what vse they woulde put that (monie gotten) vnto.

Youth. Peraduenture they wil bestow it vpon some feast, or else vpon the poore people.

Age. But I say still, it is much better and safer not to plaie for anie monie at all, for that (as you haue hearde) it is not lawfull. Againe, it may be, that you your selfe are not touched with couetousnesse: but possibly the other with whome you playe, is touched therewith: therefore let the occasions of euill bee taken

1. Thes. 5. 22.

away, which otherwise are verie manie, which moue vnto euill.

And if there were nothing else to feare the away from this play, yet let them for Gods sake weigh this (as I haue saide before) how great the penurie and neede is, and what number of po-

Hieron. ad Gau. dens.

uertie there is euerywhere replenished, that we may say as S. Hierom saide: *Nudus atque esuriens ante fores nostras Christus,*

A treatise against Diceplaie.

46

In paupere moritur: Christ naked and hungrie, lying before our gates, dieth in the poore. The lawe of God requireth so manie duties, that not al our whole life long is able to perfourme them: and yet wil we bestow time playing at Dice? Wee are otherwise sufficiently sicke with couetousnesse of monie, with ambition to overcome and excell others, &c. Why then do they stirre by these diseases with playes?

Youth. They say, this is not stirred by in them.

Age. Nowe they must remember, that they may be easilie stirred by, when they enter once in play. And they must see not onelie to themselves, but that they bring not other also vnto the same discale: for though they know their owne minde & strength, yet they knowe not others.

Youth. What and if they will so plaie their monie, are they not Lordes of their owne thinges? They saie, they doe no wrong to their neighbours, they take away no other mans goods by violence: what then can be saide vnto them?

Age. That is not true. For the Prophet saith in the person of God: The silver is mine, and the golde is mine, sayeth the Lord. For you must note, that God deliuereth vnto vs his riches & treasure, according to his good pleasure, as vnto stewardes to vse them, and bestowe them as God in his worde commaundeth. And therefore they ought to vnderstande, that it is the duetie of Magistrates, to see that euerie man vse his owne thinges honestly and well. And they ought more deeply to consider, that God gaue them riches & monie for foure speciall causes and purposes: Firste, wherewith they might mainteine preaching of Gods worde: Secondly, for the nourishing and maintaining of themselves and their familie: Thirdly, to pay tributes taxes, and customes to the Prince, for the better maintenance and defence of their people and countrie. Fourthly: to helpe the poore & needie members of Christ, &c. Those are the ends wherunto riches are geuen vnto vs, and not for to waste it foolishly at Diceplaie, and so to put it to the slippernesse of fortune. Also it behoueth euery one (especially those that professe the Gospel) to represent the image of God, who gouerneth and ruleth al things

Rom. 14. 21.

1. Cor. 8. 13.

Mat. 18. 6.

Luke. 17. 1.

Mark. 9. 42.

Haggens.

Tobie 4. 8.

Eccle. 29. 11.

Psal. 4. 17.

Dent. 26. 2.

3. 4. 5.

Leui. 27. 42.

Gen. 14. 20.

Exod. 28. 22.

Exod. 22. 29.

Leuit. 27. 30.

Num. 18. 22.

23. 24. 28.

29.

Mat. 10. 10.

Luke. 10. 7.

1. Tim. 5. 8.

Prov. 31. 15.

21.

Mat. 22. 21.

Rom. 13. 7.

Dent. 24. 19.

Leuit. 19. 9.

& 23. 2.

A treatise against Diceplaie.

Psal. 112.9. with reason, mercy, loue, and wisdom: But so to consume
Tob. 4.7.8. their mony and goodes at Dice and bayne playes, is not to bee
Eccle. 4.1.2. as Lordes ouer their owne things, but tyrantes and spoylers, &
 3.4.5. not to vse them with mercie, loue, and wisdom, but with un-
Luke. 14.13. mercifulnesse, hatred, and foolishnesse, to abuse them. And on the
 & 19.8. other part, what thing soeuer is gotten by this kinde of Dice-
Mat. 25.8. play, is *Turpe lucrum*, filthie gaine: and that gayne so gotten,
1. Tim. 9.18. shall be a witnesse against them at the last day of iudgement, if
Habbac. 2.6. they repent not, and it shall be gaine put in a bottomlesse purse,
 11.12. as the Prophet saith, that is, they shal neuer haue ioy or good
Hag. 1.6. thereof, as the Poet sayeth: *De bonis male quasitis, vix gaudebit*
hæres tertius: Euill gotten goodes shall neuer prosper. A peny
 naughtily gotten, saith Chrysostom, is like a rotten apple laid
 among sounde apples, which will rot all the rest. Therefore we
 must holde fast and firmly determine, that such playes are very
 theft and robberie, and therefore ought not in any wise to be suf-
 fered, for that they are gouerned by chaunce and rashnesse, so
 that thereby goods and mony are indaungered: and also for that
 it belongeth to the publike wealth, to se that those thinges be
 rightly gouerned: For God geueth goods to be spent to good
 vses, and not vpon bayne fonde abuses.

Youth. These Players are honest, substantiall, and cre-
 dible men, and though they plaie at Dice, yet they geue to the
 pooze neuer thelesse, & paie their duries to the Prince neuer the
 latter.

Age Their credites are much cracked, that vse this plaie,
 so that they can not beautifie or garnishe it by any pollicie, but
 contrariwise, that doth altogether foyle them. And for their ge-
Prou. 21.17. uing to the pooze, it doth no more excuse them, than if they rob-
Eccle. 34.18 bed a man to geue to the pooze. They saie, they geue: neuer the-
 lesse, I pray you doe they geue by that euer a whitte the more?
 If they doe, yet we may not do euill, that good may come there-
 of, (saith Saint Paule) whose damnation is iust. Yet I praise
Rom. 3.8. you, let me vnderstande what they geue weekly to the pooze.

Youth. Euerie of them geueth according to his habilitie,
 some a peny, others two pence, another foure pence, and the best
 commonlie

commonly giueth but sixe pence.

Age. What is this to the purpose, in respect of their play, whereat they will not sticke to venter at Dice, v s. x. s. xx. s. pen, x. li. xx. li. at a cast: and will thereat consume xl. li. or an. C. li. pen, all that they haue: &c. which is lamentable to heare and see: But whatsoeuer they giue to the poore, is done (contrary to the rule of Scriptures) grudgingly, murmuringly, and unwillingly. Some of them haue lost as much in one houre, naye in one quarter of an houre (at dice) as they haue giuen to the poore two or thzee yeare before. Is not this to be corrected and amended (by the rulers?) If they neglect it, no doubt God will be remenged of it, it is so wicked and vngodly. It is a woꝛlde to heare and see what a doe the Magistrates haue, to make them & such like, to be contributoꝛies to the relief of the poore weekly according to the statutes. &c. What excuses, what allegations, what protestations, what loquations, what perswasions will they vse? who knoweth not either that they are not able, or that they are fallē behinde hand, or that they are not so much woꝛth now, by a great summe as they haue been, or that they haue great losses: or that they kepe some poore man or woman, or else some fatherles childꝛē for almes deed, or else they giue euery day at their doꝛes to the poore, or that they will giue their almes theselues, or that it is not giuen wel. &c. Or what noꝛso they may not giue to the poore. But to giue and put into a boxe for a Humerie or maske, or to play at Dice, they wil not sticke at tenne pound, twentie pounce, or an hundred pound: so francke and liberal they are, to please their owne couetous desire and vaine pleasure. But to helpe Christ in his needy members, they are poore & want mony: But to the furnishing forwarde of Diceplaying, we haue mony & golde plentie, yea if neede be, their wiues also are allotted their. xx. s. xl. s. yea twentie nobles, to mainteine them to play at Dice, supposing that it is a great token (to the woꝛlde) of credit, & a signe of the excellent loue that is between them, whē in deede it is vterly a discredit to both of them, and a token that they loue not in the Lorde. Thus we are wise (saith the Prophet) to doe euill, but to doe good, we haue no knowledge.

Rom. 12. 8.

2. Cor. 9. 7.

Pro. 21. 25.

Eccle. 35. 10

¶ 3.

Youth.

A treatise against Diceplaie.

Eccle. 7. 17.

Youth. They say, it is written in Ecclesiastes, that wee ought not to be too righteous, nor too superstitious: for that were the way to bring in superstition againe, and to take away christian libertie.

1. Thes. 5. 21

Age. Saint Paule commaundeth the faithfull, not onely to forbear from that which is euill of it selfe, but euen from all shew of euill. But these chaunces & Diceplayes that I haue spoken of, or any such like, are euill things of theselues, & not alone simple shewes (as you haue heard before:) & in effect, I would faine knowe what ouerstraight rigour & seueritie of life we doe enioyne to Christians, if we allowe them honestly & moderately to play and sport themselves at al other games, that either stand vpon sharpnes of the wit, or wholesome and moderate exercise of the bodie? Saint Chrysostome in his homilie of loosenes, in his time, answering to like obiections, saith: That when we do restrain fro the godly their superfluities, we meane not to bring them to too great straitnes of life. To be shor, christian libertie (eue in indifferēt things) must be subiect to the politique lawes

Chrysost. in hom. 1.

Rom. 14. 16.

1. Cor. 8. 11.

1. Cor. 10. 23

Eccl. 47. 16.

of the countries, and to the edification of our neighbours: therefore we ought much lesse to take libertie in such hurtfull things: Let reason (saith Syrach) go before euerie enterpryse, and counsel before euerie action.

Youth. They say, there is no harme if they play at this game without swearing, chafing, or couetousnesse.

Age. If there be mony layde downe, it is impossible that they should play without couetousnes and desire to winne, which must needes be vnseemely (as I haue declared before) & vtterly vnlawfull. And where they say, they see no harme: besides the great mischiefes (that is to great) in this Diceplay (as we haue

Prov. 14. 12.

13. 14.

said) this my answere is ready, that the ende of such games sheweth the mischiefe therof. Therefore Salomon speaketh very aptly to this matter: There is a waye (saith he) that seemeth right vnto men, but the ende thereof is the way to death: yea while they laugh, they shal haue heauie hearts, & the end of their ioy is sorowe: a backsliding heart shall be filled with his owne wayes, but the good man shall depart from him. And so it seemeth

ineth

meth, that they do but weene and thinke that there is no harme in being caried away with the affections, but the triall pꝛooueth the harme too too great, and therefore good men can perceiue it.

Youth. They alleadg, that there is none but common game-houses and tabling houses that are condemned, and not the play- ing sometimes in their owne pꝛiuate houses.

Age. That game (which is called *Alea*) is condemned, Cod. lib. 3. tit. vii. vñ and not the house alone, where the play is vsually kept, & what time, allureth vs to custonable and ordinarie play, but onely the be- ginning to handle Dice in our owne houses: To say that there is a vertue called curtesie, which in Greeke is called *Entrapelia*, that consisteth in mans sporting and recreating themselves togt- ther: I likewise say so, but that vertue alloweth not to playe at such detestable games, as this Diceplay is, but onely at honest and lawfull games, as are the Chesse, & Tennis. &c. of such like, and also to doe that but at conuenient times, and that moderate- ly without any excesse. To be shorpe, there is no surie in the worlde so heinous, as the gaine gotten by this playe at Dice, where all is gotten with a trice ouer the thumbe, without anye traffique or loane. Seeing therefore that these games are so con- trarie to the woord of God, so hurtfull & wicked, and of so daun- gerous a beginning & mischieuous a consequence, we ought ve- terly to forbear and detest them.

Youth. They obiect further & say, that diceplaying is not spe- cially forbidden in the Scriptures, & therefore they may vse it.

Age. So likewise there is nothing found in the scriptures, specially of Bakers, Brewers, Cookes, Sadlers, & homakers, Tanners, Clothiers, Taplers. &c. Therefore may they do in their occupations what craft and deceit they list, to deceiue the com- mons, as to vse false and vnlawfull wares, to make vnholosome bread, and drinke, and meate for the common people: &c. no wise man will graunt them that libertie: and yet you shall not reade of them in the scriptures, yet you must learne, that al things are found generally in the holy Scriptures, as in this: Whether ye eate or drinke, or whatsoever ye doo, doo all to the glory of God:

Againe. Whatsoever ye shall doe in woord or deede, doe all in

*Eccl. 4. 4. 5.
1. Cor. 10. 33
Colo. 3. 17.
Mat. 7. 12.
Luc. 6. 31.
Tob. 4. 16.*

A treatise against Diceplaie.

Psal. 22. 18.
Iohn. 19. 24.

in the name of the Lorde Iesus. &c. I pray you what glozpe of God is therein all their Diceplaying; nay rather, what disglozpe is there not: what swearing and blaspheming is vsed among them, what coue tousnesse and craft, what falshood and thecue-rie, what fighting and brawling, what pride and idlenesse, what pouertie shame and miserie, with such other like fruites, I haue sufficiently declared vnto you already, and therfore I am sure no Christian man will say, that God is hereby honoured, but rather dishonoured, and therfore to be left off, refused, and detested of all good men. Yet by their leaue, this game of Diceplaying is spoken of in two special places in the scripture, that expressely make mention of it with as great detestatiō as is possible. The one is in the old Testament, in the Psalmes: And the other is in the new Testament in Saint Iohn, where he speaketh of the game that was played for our Sauour Christes garment, and plainly declareth that it was lottes (that is at Dice,) to shewe that the Church of God shoulde first be bewitched with suche like games, to make the breach first to al other loosenes of life, & that the vnitie of the Church should be broken by such meanes, &c.

Youth. Hath any honest man of credite and reputation beene euill thought of, for playing at Dice, before this time?

Age. That there hath, and not of the meaneest sorte, but Emperoures, Princes, and Counsaillers.

Youth. I pray you recite one or two to me for example.

Age. That I will. First the most noble Emperour Octavius Augustus, for that he played at Dice (& that but seldome) hath among writers in diuers of his acts sustained (in histories) a note of a sharpe reproch and shame for his Diceplaying, notwithstanding that he had many great vertues. Cicero reproched Marcus Antonius in open senate, as with one of the notablest faulces that he coulde cast in his teeth, that he played at Dice, (which he calleth *Aleam.*) Claudius Cesar Emperour of Rome shewed himselfe to be a foole and a very blockhead (not onely for his other vices) for that he played at Dice. Also the Lacedemonians sent an Ambassadour to the citie of Corinth, to ioyne friendshippe with them: but when the Ambassadour found the Princes

Suetonius in vita
Augusti. Imperat.
cap. I.
Cicero in Phillipi-
ca. I.
Suetonius.
Lacedemonians.

A treatise against Diceplaie.

49

Princes and Counsaillers playing at Dyce, departed without doing his message, saying, that he would not maculate and defile the honour of their people, with such a reproch, to bee saide, that they had made alliance with Diceplaiers.

Also they sent vnto Demetrius the king of the Parthians, R. Demetrius.
for his lightnesse in playing at Dice (in a taunt) a paire of golden Dice. For the better credite, I will recite to you Chaucer, which saith hereof in verses.

Youth. I praye you doe so, for I am desirous to heare what he saith hereof.

Age. Stilbon that was holden a wise Ambassadour,

Chaucer.

Was sent to Corinth with full great honour,

Fro Calidon, to make him aliaunce:

And when he came, happened this chaunce,

That all the greatest that were in that lande,

Playing at Dice he them fande:

For which as soone as it might bee,

He stole him home againe to his countree.

And saide: there will I not lose my name,

I will not take on me so great a shame,

For to ally you to no hassardours,

For by my trueth I had leuer die,

Than I should you to hassardours allie:

For ye that be so glorious of honours,

Shall not allie you with hassardours:

As by my will, or by my treatie,

This wise Philosopher thus saide he.

Looke thee howe king Demetrius

The King of Parthes, as the booke saith vs:

Sent a paire of Dice of golde in scorne,

For he had vsed hassardie there beforne.

For which he helde his glorie and his renoume,

Of no value or reputation.

Lords might finde other maner play,

Honest ynough to driue the day away.

Q

Youth. This

A treatise against Diceplaie.

Youth. This is verie notable: but yet I pray you shewe me what Chaucers owne opinion is touching Diceplaie?

Age. His opinion is this, in verses also:

Dycing is verie mother of leasings,
And of deceite, and cursed forswearings,
Blasphemie of God, manslaughter, and waste also,
Of battayle, noughtinesse, and other mo,
It is reproofe and contrarie to honour,
For to beholde a common Dicesour:
And euer the higher he is of estate,
The more he is holden desolate.
If thou a Prince doest vse haslardie,
In all gouernance and policie,
He is as by common opinion,
Holden lesse in reputation.

Sir Thomas Elliot knight
in his booke
of the Gouernour.

Sir Thomas Elliot Knight, saith: That euerie thing is to be esteemed after his value: but who hearing a man (sayeth he) whome he knoweth not, to be called a Dicer, doeth not forthwith suppose him to be of a light credite, dissolute, vayne, and remisse: &c.

Lyra in lib. Praeceptorio, in 8.
praepet.

Nicholas Lyra (in a litle booke of his intituled, *Præceptorium de Lyra*,) alleadgeth nine reasons against playing at Dice.

Youth. I pray you let me heare, what those reasons are.

Age. The first reason is, The couetous desire to gaine, which
1. Tim. 5. 10. is the roote of all euill. The second reason is, The desire and wil to spoyle, and take from our neighbours by decepte and guyle, that he hath. The thirde reason is, The excesse gaine thereof, which passeth all kinde of vsurie, which goeth by moneth and yeares, for gaine: but this Diceplay gayneth more in an houre, than vsurie doeth in a yeare. The fourth reason is, The manyfold lyings, vaine, and idle wordes & communications that alwayes happeneth in this Diceplay. The fifth reason is, The horrible & blasphemous othes & swearings that are thundred out in those players against God and his maiestie. The sixth reason is, The manifold

manifolde corruptions and hurt of our neighbors, whiche they vse to receiue and take by the euill custome and vsage of this Diceplay. The seauenth reason is, The offence that it giueth to the good and godly. The eight reason is, The contempt and breach of all good lawes both of God and man, which betterlie forbiddeth this Diceplay. The ninth & last reason is, The losse of time and doing of good, which in this time of Diceplay are both neglected. For these causes (saith Lyra) Lawes were ordeined to suppressse Diceplay, &c.

Youth. Surelie these are verie good reasons, to proue that Diceplay is a verie euil exercise, and that in al ages and times it hath bene detested and abhoyred.

Age. You may looke more of Diceplay in *Summa Angelica*, in the chapter *Ludus*.

Summa Angelica
cap. *Ludus*.

Dicing is altogether hazarding, the more studious that a man shalbe thereof, the wickedder and unhappier hee shall bee, whilst that in desiring other mens goods, hee consumeth his owne, and hath no respect of his patrimonie. This arte is the mother of lies, of periuries, of theft, of debate, of iniuries, of manslaughter, the verie inuention of the Diuels of hell: An arte altogether infamous, and forbidden by the lawes of all nations. At this day, this is the most accustomed pastime, that Kinges and noble men vse. What doe I call it a pastime? naye rather their wisdom, which herein hath bene dammably instructed to deceiue.

Henr. Corn. Agrippa, de ueritate scientiarum,

Youth. I maruel and wonder verie much, that euer this wicked Diceplay could be suffered in any Common wealth.

Age. It hath bene neuer suffered, nor tollerable at anie time in anie good Common wealth. For the Greeke and Latine histories (and also our owne lawes of this Realme of Englande) be full of notable lawes and examples (of good Princes) that betterly exiled and banished Diceplaying out of their Seignories and countrees, and whosoever vled Diceplaying, was taken, reputed, and holden as infamed persons.

Youth. I pray you declare to me some examples and lawes hereof.

A treatise against Diceplaie.

Cod lib. 3. tit.
ultimo.

Alexander Seuer.

Age. Iustinian the Emperour made a decree, that none should plaie at Tables & Dice publike or priuately in their houses. &c. Alexander Seuerus the Emperour, did cleane banishe all Diceplaiers, hauing alway in his mouth this saying: Our forefathers trusted in wisdomie and prowesse, and not in fortune, and desired victorie for renounie and honour, and not for monie. And that game of Diceplate is to be abozred, whereby witte sleepech, and idlenesse with couetousnesse is only learned. He made a lawe therefore against all Diceplaiers, that if anie were founde playing at Dice, he should bee taken for franticke and madde, or as a foole naturall, which could not well gouerne him selfe, and all his goods and landes should bee committed to sage and discrete personages, appointed by the whole Senate, imploing vpon him so much as was necessarie for his sustenance. &c. Finallie, next vnto the eues and extorcioners, he hated Diceplaiers most, ordeining that no Diceplaiier should bee capable or woorthie to be called either to anie office or counsell.

Centuria 13.

cap. 7. fo. 749.

Ludowike king of France returning home from Damietta, commaunded, that *Omnes faeneratores, Iudaos, Aleatores. &c.* All Usurers, Iewes, Diceplaiers, and such as are raylers and euill speakers against the worde of God, should departe out of his realme.

In Dig. de aleatoribus, lib. 9. tit. 5.
Nemo. I.

In the Digestes, the Pretor saith: If a Diceplaiier be iniured, he will giue no ayde vnto him: and if a man compell another to plaie at Dice, let him be punished, and cast either in the quarries to digge stones, or else into the common prisons.

Also in the same Digestes it is said: That if anie man strike him, in whose house he plaiech at Dice, or do him anie wrong or iniurie: Or if during the time of their plaie, anie thing bee pilfered or stollen out of his house, hee shall haue no lawe at all for it at my handes (sayeth the Pretor.) Also, whosoever lendeth monie in this play, or lay anie wagers among them selues, they are not firme and good, because it is a wicked exercise, not sufferable, but punishable.

Conc. Eliberin.
cap 79.

In this Councell it was decreed, that if anie Christian did vse to plaie at Dice, and would not giue ouer and leaue it, hee should

A treatise against Diceplaie.

51

shoulde bee debarred from the Communion a whole yeare at the least.

In the Decrees, it is there forbidden, that Priestes shoulde be present at Plaies (*Qui Aleator est, repellatur à promotione, nec debent inspectores ludi huiusmodi.*) That Priest which is a Dicer, let him be expelled from his promotion, neither ought they to looke vpon such play. Also in the Distinctions, it is forbidden them to be drunkards and Dicers. &c. And the Glose therevpon saith: *Similiter Laicus priuetur aut verberetur*: Likewise, let the Laie man be restrained, or else let him be beaten & punished. Also in the Canons (that are attributed vnto the Apostles) this wicked Diceplaie is vtterly forbidden. So wicked and detestable hath this play bene esteemed by all lawes. And at one word, this kinde of play (as it is reported of a truth) hath ouerthrowen the kings of Asia, and all their estate: therefore Iuuenal counteth Diceplaie among those vices that easiliest corrupt a whole houtholde, and is the worst example that can be in a well gouerned house: saying,

Decret lib. 3.
cap. Clerici.

Distinct. 35. cap.
Episcop.

Can. 41. 42.

Iuuenal. in Sat.
14.

If ancient folke before their youth,
do plaie at Cardes or Dice:
Their youth will frame to doe the like,
and imitate their vice.

Youth. I beseeche you, let me heare also, what our owne lawes say against this Diceplaying.

Age. In the time of King Richarde the seconde, all vnlawfull games were forbidden vniuersallie, and namelie Diceplaying.

Anno. 12. R. 2.

In the time of King Henrie the fourth, Diceplayers shoulde be punished by imprisonment for sixe dayes, and if the head Officers and Sherifes made not diligent searche for gamsters, they shoulde forfeite xl.s. And if it were a Constable, for his negligence he shoulde pay vi.s. viii. d.

Anno. 21. H. 4.

In the time of King Edward the fourth, it was ordeined, that all such as kept anie houses for plaie at Dice, &c. shoulde

Anno. 17. E. 4.

A treatise against Diceplaie.

haue thre yeares imprisonment, and to forfeite twentie pound.
And the players to haue two yeares of imprisonment, and to forfeit tenne pounde.

X Anno. 11 H. 7.

In the time of King Henrie the seventh, it was also ordeined, that diceplayers, &c. should be set openlie in the stocks, by the space of one whole day. And the housekeepers that sufferet them to plaie, to paie vi. s. viii. d. and to be bounde to their good behauiour.

X Anno. 33 H. 8.

In the time of King Henrie the eight, it was ordeined, that euerie housekeeper, that vsed to keepe diceplaying within their houses, should forfeite fortie shillings, and the plaiers to forfeite vi. s. viii. d. and be bounde by recognisance, neuer to plaie anie more at these vnlawfull games.

CC Anno. 3 H. 8.

Also in the reigne of the same king Henrie the eight, it was ordeyned, that if anie persons did disguise theselues in apparell, & couer their faces with visors, gathering a companie together, naming themselves Drummers, which vse to come to the dwelling places of men of honour, and other substantiall persons, whereupon Murders, Felonie, Rape, and other great hurtes & inconueniencies haue aforesaid growen, and hereafter be like to come, by the colour thereof, if the saide disorder should continue not reformed, &c. that then they should be arrested by the kings liege people as bagabonds, and bee committed to the Gaole, without bayle or Mainprise, for the space of thre monethes, & to fine at the kings pleasure. And euery one that keepeth anie visors in his house, to forfeite xx. s.

Anno E. 14.

In the reigne of our gracious Queene Elizabeth (that now is) it was ordeined, that all those, which vse to go to the countrie and plaie anie vnlawfull games and playes, shall be taken as Rogues, and to be committed to prison: and for the first offence, to haue a hole made through the gristle of their eare with a hote yron of an ynche compasse: And for the seconde offence, to bee hanged as a felon.

Youth. These are excellent good lawes, whereby I see that in all times this Diceplaying especially hath bene abhorred, detested, and sharpe lawes made to correct and punish it.

Age. They

A treatise against Diceplaie.

52

Age. They are good lawes in deede: but I feare me it may be answered, as one answered the Athenians, (who bragged of their lawes) that they had good lawes in deede, but fewe or none duellie executed. For I see that a great many of our Rulers and Magistrates, do not onlie neglect the execution of lawes herein, vpon Diceplaiers, but are content to receiue into their houses verie worthilie, such loytering Diceplaiers & Hummers: yea, rather than they shall depart without play, they toyne fellowship with them, and playe at Dice them selues, whereby they do great hurt to the people, whom they rule ouer, as Tullie saith: *Plus nocent exemplo, quam peccato*: They do more hurt by their example of lewde life, than by the sinne it selfe. Este the Prophet saide of the rulers in his time, that the Rulers were rebellious, and companions of theeuers. &c. Seneca saith: *Gravissimus morbus est, qui à capite diffunditur*: It is a most dangerous disease, that cometh from the head.

Tullio.

Esai. 1. 23.

Seneca.

Youth. It is most certaine that you say, and therefore the more pitie: for in so doing, they are nurses to foster their euil doings, and alure the people by their examples, as the old saying is: *Qualis praeceptor, talis discipulus*: As the maister is, such is his scholler. And therefore a greater account haue they to make before the throne of God, at the day of iudgement.

Age. It is verie true, as Syrach saith: As the Iudge of the people is himselfe, so are his officers, and what maner of man the ruler of the citie is, such are all they, that dwell therein. Syracides admonisheth rulers, to be good examples in maners, life, and doings, that they may shine, and bee as lightes before the people, that they, whome they rule, may beholde their doings, and followe their good, iuste, and vertuous examples: saying:

Syracides.

*Scilicet in vulgus manant exempla regentum:
Vtque ducum lituos, sic mores castra sequuntur.*

Such as do the people rule,
according vnto lawe:

Examples

A treatise against Diceplaie.

Examples they must giue to them,
howe they should liue in awe. B. 6
For as the Captaines trumpe doeth sounde,
so will his hoste prepare:
To followe him where as he goeth,
to sorrowe or to care.

Youth. Is not this gaming condemned likewise by the holie Scriptures?

Age. Yes truelie, most manifestly.

Youth. I pray you let me heare howe it is forbidden by the holie Scriptures.

Age. First, it is ordeined against the expresse and thirde commaundement of God, which saith: Thou shalt not take the name of the Lord thy God in vaine. So that whosoever useth this chaunce of lottes in idle and trifling things, taketh the name and prouidence of God in vaine. For the lot is one of the principall witnesses of Gods power (as Salomon recordeth) that it is ruled & governed immediately by his hande, power, & prouidence. And therefore we may not vse lottes so triflinglie, as it were to tempt GOD, and to trie what care hee hath of the worlde, but onelie in matters of great importance, and where his Diuine will shoulde be extraordinarie knowne and vnderstoode, as in diuiding of goods, choosing of Magistrates, and such like, to ende all quarrels or corruption of voyces, and not in sleight things, as though wee would make GOD seruant to our Pastimes and Sportes, and trie what care hee had of them. Secondlie, this plaie is instituted contrarie to the nature and ende of that which wee in Englishe call Plaie or Pastime, and the Latines call *Ludus*. And therefore the Plaie at Dice is a verie corruption of Gods holy permission, & of true and honest play. For all plaies are appointed, and liked of men for two causes only: either for the exercise of the bodie (whereof Diceplay is wholly contrarie, being a sport of a sort of idle vncivilities:) or else Plaie shoulde serue for the recreation of the minde, and refreshing of our bodies, whereunto Diceplaie is whole

wholie repugnant and contrarie: for therein is no exercise of our witts, but we onelie staie vpon the chaunce of the Dice, while as well he that winneth, as he that loseth, is amazed and vn sure of his chaunce, but alwayes gapech for the chaunce of his happe without anie pleasure, but onelie a couetous desire to gaine. Also we see that the more they plaie at suche games, the more they may, without anie suche contentment or pleasure of the minde, as is founde in other honest and lawfull games. Thirdly, the forbidding thereof by the ciuill lawes, and commaundementes of Magistrates, maketh these Plaies offensive, wicked and vnlawfull, though of their owne nature they were not so. For Saint Paule sayth thus: Though I should forbear from eating of fleshe all the dayes of my life, rather then offende my brother, I ought to doe it: Much more ought we, for feare of offence, to forbear this plaie, in that it is nothing necessarie for the sustaining of mans life, nor of like commoditie to the vse of fleshe which Saint Paule willet vs yet to forbear, if occasion serue. For there are other wayes to pastime and spozte vs, than by those plaies. Fourthly, the spirite of God commaundeth vs by Saint Paule, to redeeme the time that we haue lost in idle and vnprofitable thinges, and to bestowe the time present in good and holie thinges to edificarion, because the dayes are euill. For when God geueth vs leisure, either to reade his holie worde, to visite the poore, to comforte the afflicted, or to doe such like dutifull deedes, we ought to doe them quickly, because that incontinently one let or other may happē, which may with drawe our mindes therefrom, a thousand afflictions are present before vs, and it will be hard to recouer that which we so feightly ouerslipp. But I praie you, is that well spending the time and the leisure, which God geueth vs to doe good in, to lose it in playing at Dice, which I haue declared to be so offensive? Fifthly, the beggerly and greedie desire in that game doeth so farre exceede al other, that there is nothing that doth more entise and encourage a man to play, than this Diceplaie doth. And the reason thereof is manifest, that seeing the looser perceiueth that such losse happeneth not by the cunning of the Plaier, but rather

P. by

1. Cor. 8. 13.

Ephe. 5. 16.

Colos. 4. 5.

1. Pet. 4. 2.

Mat. 25. 36.

James 1. 27.

Gal. 6. 10.

A treatise against Diceplaie.

by his happe and chaunce for that time, he hopeth to recouer his monie by the saide happe, which is likely to chaunge, being naturally chaungeable, and therefore playeth on hoping for better chaunce, and so continueth, feeding himselfe with looking for the change of the Dice: so as this game is proued to be the very occupation of loyterers and vagabondes, but in plaies of skill and cunning, the cause of the losse is soone to be espied and perceiued, and therefore he that perceiweth himselfe to be the weaker, doth immediatly leaue plaie. What shall I speake of the insatiable couetousnesse that is in this Plaie, while either partie seeketh to winne others mony, or rather the one of them to vndoe the other, and also go about to deceiue the other? What shall I speake againe of the great and excessiue losses, that haue alwayes beene, and daily are in the saide plaie? Some play away their houses, horses, clothes, some all that euer they haue, or can borowe, ere they can leaue off, till all be gone: so entising and alluring is this game aboue all other, which causeth so many come to beggerie, stealing, and finally to that vntimely death of the gallows. To this effect, a certaine Poet and a Doctor of both Lawes, saith:

Sebastinus Brant,
in lib. Scultifer.
naus

The damnable lust of Cardes and of Dice,
And other games prohibite by lawe,
To great offences some fooles doth entice,
Yet can they not themselves therfro withdrawe:
They count their labors & losse not worth a straw,
Caring naught else, therein is their delight,
Till Christ and health be scaped from them quite.

There is almost no manner of degree,
Man, childe, woman, poore man or estate,
Olde or young, that of this game are free,
Nor yet the Clergie, both poore Priest & Prelate,
They vse the same almost after one rate.
When by great losse they brought are in a rage,
Right few haue reason their madnes to assuage.
And

A treatise against Diceplaie.

54

And to be plaine, great inconueniences,
Proceede to many by this vnlawfull game,
And by the same oft youth dorth sue offences,
To his destruction, and all his friendes shame,
Often some by follie falleth to be a theefe,
And so ende in shame, sorowe and mischief.

Youth. What say you to Carde playing, is that to be bled
and allowed among men?

Age. I tell you plainely, it is euen almost as badde as the
other, there is neuer a Barrell better Herring (as the Proverbe
is,) yet of the two euils, it is somewhat the lesse, for that therein
wit is more bled, and lesse trust in chance and fortune (as they
terme it) and yet I say, therein is no laudable studie or good exer-
cise. Diceplaying is the mother, and Cardeplaying is the daugh-
ter, for they drawe both with one string all the followers thereof
vnto idlenesse, loytering, blaspheming, miserie, infamie, shame,
penurie, and confusion.

Youth. Is there as much craft and deceit at Cardeplay-
ing, as there is in Diceplaying?

Age. Almost one, I will not geue a strawe to choose: they
haue such sleighthes in sorting and shuffling of the Cardes, plaie
at what game ye will, all is lost afore hande, especially if two be
confederate to counsell thirde.

Youth. As howe I praise you?

Age. Either by pricking of a Carde, or pinching of it, cut-
ting at the nicke, either by a Bumbe carde finelie vnder, ouer, or
in the middes. &c. And what not to deceiue? And therefore to
conclude, I saie with that good Father Saint Cyprian: The
plaie at Cardes is an inuention of the Demill, which he founde
out, that he might the easilier bring in idolatrie amongst men:
For the Kings and Coate cardes that we vse now, were in olde
time the images of idols and false Gods: which since they that
woulde seeme Christians haue chaunged into Charlemaine,
Launcelot, Hector, and such like names, because they would not
seeme to imitate their idolatrie therein, and yet mainteine the
plaie it selfe, the verie inuention of Satan the Demill and

A treatise against Diceplaie.

woulde so disguise this mischief vnder the cloake of suche game names.

Youth. They vse to plaie at Cardes commonly alwayes after Supper. &c.

Plato.

Age. I will condemne no man, that doth so: But Plato saith in his Banquet, that Players and Minstrels that are vsed after suppers, is a simple pastime, and fit for brutish and ignorant men, which knowe not howe to bestowe their time in better exercises, I may with better reason say the like by al Carders and Diceplayers.

cy Youth. What say you to the plaie at Tables?

Age. Playing at Tables is farre more tollerable (although in all respectes not allowable) than Dice and Cardes are, for that it leaneth partlie to chaunce, and partlie to industrie of the minde. For although they cast in deede by chaunce, yet the castes are gouerned by industrie and witte: In that respecte Plato affirmed, that the life of man is like vnto the plaie at Tables. For euen as (saith he) in Table plaie, so also in the life of man, if anie thing goe not verie well, the same must be by arte corrected and amended: &c. as when a caste is euill, it may be holpen againe by the wisdom and cunning of the Player.

Plato

Youth. What say you to the plaie at Chesse, is that lawfull to be vsed?

Age. Of all games (wherein is no bodilie exercise) it is most to be commended: for it is a wise plaie (and therefore was named the Philosophers game) for in it there is no deceite, or guyle, the witte thereby is made more sharpe, and the remembraunce quickened: and therefore may be vsed moderately. Yet doe I reade, that that notable and constant martyr John Hus repented him for his playing at Chesse, saying: I haue delighted to plaie oftentimes at Chesse, and haue neglected my time, and thereby haue unhappily prouoked both my self and other to anger manie times by that plaie: wherefore (saith he) besides other my innumerable fautes, for this also I desire you to intocate the mercie of the Lord, that he woulde pardon me. &c.

John Hus.
Actes and
Monimentes
of the Church
in the first bo.
lume. fol.
747.

O mercifull Lord, if this good and gracious Father, and faith-
ful martyr of Christ, did so earnestly repent him for his playing
at Chesse (which is a game without hurt,) what cause then hath
our Dice and Cardeplayers, to repent & craue pardon at Gods
hands for their wicked and detestable playing? And I pray un-
to God for his Christs sake, that this good martyr may be a
patern and an ensample for all them to folowe.

Youth. Well, now I perceiue by you, that Table playing
and Chesse playing may be vsed of any man soberly and mode-
rately, & in my iudgement you haue said wel: for that many men
who (by reason of sicknesse and age) cannot exercise the powers
of their bodies, are to be recreated with some pleasure, as with
Tables or Chesseplaying.

Age. The sicke and aged haue more neede to pray, than to
play considering they hasten to their graue, and therefore haue
neede to say alwaies with Job: The graue is my house, darke-
nesse is my bed, rottennesse thou art my father, and wormes are
my mother and sister. &c. Salomon saith: Though a man liue
many yeares, and in them all be reioyce, yet he shall remember
the dayes of death, all that commeth, is vanitie. &c. Yet I doe
not utterly deny but that these kinde of playes serue such, that
sometime they may be permitted, so that they bring no hurt, re-
freshe the powers, be ioynd with honestie, without playing for
any mony at all: And that that time which shoulde be spent vpon
better things, be not bestowed vpon these plaies in any wise: that
hencefoorth (sayth Saint Peter) they shoulde liue as muche
time as remaineth, not after the lustes of man, but after the will
of God. &c.

Iob. 17. 13. 14.

Eccl. 11. 8.

1. Pet. 4. 2. 3.

A Treatise against Dauncing.



Owe that you haue so well contented my minde as touching Diceplaying, &c. I beseech you, let me trouble you a little further to knowe whether dauncing be tollerable, & lawfull, to be vsed amōg Christians or no?

Age. If your demaunde be a generall of all kynde of Dauncings, then I must make a distinction: If you speake specially of our kinde and manner of dauncing (in these our dayes) then I say, it is not lawfull nor tollerable, but wicked and filthie, and in any wise not to be suffered, or vsed of any Christian.

X Youth. Are there diuers kindes of Dauncing?

Age. Yea, that there are.

Youth. I am desirous to know them, least I do (through ignorance confound one in another, and one for another.

n
Age. There are daunces called *Chorea*, which signifieth ioye, because it is a certaine testification of ioye. And Seruius (when he interprete th this verse of Virgil, *Omnis quam chorus socij & comitantur ouantes*: that is when al the daunce & felows folowed with mirth) sayth that *Chorus* is the singing and dauncing of such as be of like age. There is also another kinde of dauncing, wherby men were exercised in warlike affaires: for they were commaunded to make gestures, and to leape, hauing vpon them their armour: for that afterwarde they might be the more prompt to fight, when neede (for the pubike weale) should require: this kinde of dauncing was called *Saltatio Pyrrhica*, because it was exercised in armour. Of those daunces Plato speaketh largely, &c. There is another kinde of dauncing, which was instituted onely for pleasure and wantonnes sake: this kinde of Daunce Demetrius Cynicus derided, calling it a thing vayne & nothing worth. And if you speake only of this kinde of daunce, I say as he saith, it is vaine, foolish, fleshly, filthie, and diuelishe.

X Youth. Who was the first inuentour & first deuiser of this latter

X Plato. lib. 3. de Legibus.

A treatise against Dauncing.

56

latter kinde of Dauncing.

Age. There are diuers opinions hereof. For as Solinus saith: it was first deuiled in Crete by one Pyrrhus, that was one of Sybils priestes. Others say, that the priestes of Mars (called *Sali*) inuented it, for they were had among the Romanes in great honour for their dauncing. Others do referre it to Hiero a tyrant of Sicilia: for that he, to establisth his tyranny, forbade the people to speake one to another. Whereby men in Sicilia began to expresse their meanings and thoughts by becks and gestures of the bodie: which thing afterward turned into an vse and custome. Some other suppose, that men, when they behelde the sundrie motions of the wandring starres, founde out dauncing. Others affirme, that it came from the olde Ethiokes. &c. But whatsoeuer these saye, Saint Chrysostome an auncient Father saith, that it came firste from the Diuell: For when he saw (saith he) that the people had committed Idolatrie to the golden Calfe, he gaue them this libertie, that they shoulde eate and drinke, and rise vp to daunce. One Sebastian Brant agreeeth herevnto, saying:

Polyd. Virgil. de
inuent. rerum, lib
2. cap. 8.

Rodolphus Gual-
terus in Mar. hom.
52. cap. 6.

Chrysost. in Mat.
hom. 6.

Sebastianus Brant,
Stultifer, natia.

The first beginning and cause originall,
I say the cause thereof is worthy blame.
For when the Diuell to deceiue men mortall,
And doe contempt to the high God eternal,
Vpon a stage had set a Calfe of Gold,
That euery man the same might clearely beholde,
So when the fiende ground of misgouernance,
Caused the people this figure to honour:
As for their God, and before the same to daunce,
When they were drunken, thus fell they in error
Of Idolatry, and forgot their creatour,
Before this Idoll dauncing both wife and man,
Despising God: thus dauncing first began.

Wherby you may easily perceiue, from whence this dauncing
came, euen fro the deuill himselfe, for there can neuer come good
effects,

A treatise against Dauncing.

Mat. 7. 16. effectes, when the causes are euill, as out of a stinking puddle
17. 18. 20. cannot come cleane water, nor of thornes men can gather grapes,
Luk 6. 43. or figgs of thistles. &c. euen so out of our kinde of dauncing can
44 45. come nothing, but that which is euill and naughe.
Mat. 12. 33. Youth. Why do you speake so much against dauncing,
34. sith we haue so many examples in the Scriptures of those that
1am. 3. 11. 12 were godly and daunced? As Miriam Moses and Aarons sister
Exod. 15. 20. tooke a timbrell in her hand, and all the women came out after
her with Timbrels & daunces. &c. Also Iephthah when he came
Judg. 11. 34. at Mizpeh vnto his house, his daughter came out to meete him
1. Sam. 18. 6. with Timbrels and daunces. &c. Also the women came out of
all cities of Israell singing and dauncing, to meete king Saule
with Timbrels and Instrumentes of ioy, & with Rebecks. &c.
2. Sam. 6. 14 King Dauid also daunced before the Lorde, with all his
might. &c. Also all the women of Israel came together to see Iu-
dith and blessed her, and made a daunce among them for her. &c.
Jud. 15. 12. And she went before the people in the Daunce, leading all the
13. women, and all the men of Israel followed in their armour. &c.
Salomon sayth: There is a time to mourne, and a time to
Daunce. It is said in Saint Luke by Christ him selfe: Wee
Eccle. 5. 4. haue piped vnto you, and ye haue not daunced. &c. Manye suche
Luk. 7. 32. like examples I could recite, to prooue Dauncing to be lauda-
ble, and not so wicked as you seeme to make it.

Age. I perceiue you vse to reade the Scriptures, for you
haue collected out many examples for your purpose, which serue
you nothing at all to mainteine your filthie Daunces. Herein
you shewe your selfe like vnto the Papists, for wheresoeuer they
reade in Scripture Peters name, by goeth the Popes false su-
premacie: Wheresoeuer they reade this worde Crosse, they ad-
uaunce out of hand their Roode and Roodeloft: where they reade
Light, they set by their Tapers and Torches: and where they
reade this worde Will, by goeth their freewill woorkes: and
where they reade of woorks, there they mainteine merites: where
they read of fire, there they say is ment of Purgatorie: And whē
they read this worde Clowe, they applie it vnto their single and
vnchaste

A treatise against Dauncing.

57

unchaste life. &c. So plaie you, and those that mainteine Dauncing: for wheresoeuer you reade this worde (Daunce) presently you applie it in such sort, as though were ment thereby your filthy Dauncinges, which is not so, if it be diligently considered.

Saint Hierom saith: *Nec putemus in verbis scripturarū esse Evangelium, sed in sensu: nō in superficie, sed in medulla: non in sermōis folijs, sed in radice rationis.* Let vs not thinke that the Gospell (saith he) consisteth in the wordes of the Scriptures, but in the meaning, not in the barke, but in the pith, not in the leaues of wordes, but in the roote of the meaning.

Hieron. in Epist.
ad Gal. cap. I.

Youth. I speake not of wordes onely, but I speake to prooue Dauncing by certaine examples.

Age. The Logician saith, that an argument made onely vpon examples halteth alwaies vpon one foote: that is to saie, that it is but halfe an argument. As if he woulde say: We must not buylde and make a rule vpon examples onely, without there be some other reason and authoritie. And therefore it is saide: *Legibus enim viuimus, non exemplis.* We liue by lawes, and not by examples. If then a Logician so saie vpon prophane argumentes, we ought a great deale more so to say, touching diuine causes. And if a Logician will not allowe an argument, which is not made but vpon examples, thinkest thou that the holie Scripture doth admit and allowe it?

Youth. And why not, I pray you?

Age. Because the people then woulde fall into sinne and great errours. As, a man woulde saie: Abraham had the companie of his seruant Agar, and therefore I may haue the companie of my seruant. Likewise a man might say, that Iacob had two sisters to wife, and therefore I may also haue two. A man might likewise say: Abraham pleased god, in that he sacrificed his sonne Isaac, therefore I shall please him in sacrificing my sonne vnto him. &c. And so if we must argue by examples, without reason, and authoritie of holy Scripture, there shoulde be nothing but confusion in Christian religion.

Youth. I pray you then, let me heare your reasons to the contrarie, that these examples and such like &c. serue not for the

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A treatise against Dauncing.

72
maintenance of Dauncing.

Age. Neuerthelesse that I haue spoken sufficient hereto, yet I will make answere to your examples.

Youth. I shall geue attentiu eare thereto.

Age. First, that Daunce that Miriam Aarons sister (and the other women vsed) was no bayne and wanton Daunce, for carnall and filchie pleasures (as yours is) but it was that kinde of Daunce, which is called (*Chorea*) for they did it in prayling God, signifying and declaring their great ioy, that Moses and Aaron with all the children of Israel, were passed the redde sea in safetie, and their enemies (Pharao and his hoste) destroyed. &c. And the like order did Iephtah his daughter vse, for the victorie that god gaue vnto hir father against his enemies: &c. And so did the women in meeting king Saule: And also Iudith, and the residue of the women &c. prayed God for the victorie that Saule had ouer the Philistines: And Iudith with the residue magnified God (as appeareth in the xvi. Chapter,) for that the Citie of Bethulia was deliuered from the enemies, by the death of Holofernes, and so in going altogether hand in hande, reioyced & prayed God in psalmes. Also here is to be noted in these examples, that you alledge for Dauncing: that Miriam and the other women, & Iephtah his daughter, the women that daunced in meeting Saul, and Iudith that daunced with the other women of Israel, for ioy of their deliuerie &c. daunced not with young men, but aparte by themselves among women and maydens (which celebrated their victories) & men seuerally by themselves among men. Also their daunces were spirituall, religious, and godlie, not after our hoppings, and leapinges, & interminglings men with women, &c. (dauncing euerie one for his part) but soberly, grauely, and matronelike, mouing scarce little or nothing in their gestures at all, either in countenance or bodie: they had no minstrels or pipers to plaie vnto them: but they tooke their Tymbrels into their owne handes (that coulde play) and not as our foolish and fonde women vse to mixe themselves with men in their Daunce. And as for that place of Salomon, that sayeth: There is a time to daunce: &c. We meaneth this kinde of daunce which

which these good women bled, which is a ioyfulnesse of heart, which bringeth spirituall profite, and not carnall pleasures (as our Daunces doe.) Also Salomon hereby teacheth vs, how we shoulde vse times in their order: As when there is a time and cause to mourne and lament, then must we vse it. When God sendeth againe, good thinges, we must also vse that, and to be mery and reioyce in the Lorde: A time of sorowe the widow had, in losing of her groate: Another time also when it was founde, to be merie and ioyfull. Also we learne hereby, that sorowe shall not continue for ever, but **G D D** will sende some ioy and comforte: So likewise ioy shall not continue still, but **G D D** will sende some corrections to nurture vs. &c. Therefore you may easily perceiue hereby, that Salomon meaneth by this worde Daunce, ioyfulnesse and comforte. And by the worde Mourning, he meaneth sorowe and calamitie. &c. Also you muste note in these foresaide Daunces, that it was an ordinarie custome and manner among the Jewes, to vse such kinde of godlie Dauncinges in certaine solemnities and triumphes, when as God did giue them good & prosperous successe against their enemies. Are our Daunces applied, reserved, & kept to such vses: nothing lesse.

Luke. 15. 9.

As for Dauids dauncing before the Lorde, it was for no bayne pleasure and carnall pastime (as your Daunces are, or as Michol his wife foolishly iudged) as appeareth by Dauids own wordes, saying: It was before the Lorde, which chose me rather than thy father: &c. And therefore (saith he) I will plaie before the Lorde. In that he daunced, it was done in two respectes: one for ioy, that the arke of God was restored againe: the other for that God had exalted him to be a King and Ruler ouer Israel. And this kinde of Daunce, that he daunced, may be called *Saltatio Pyrrhica*. Saint Ambrose speaking of Dauids dauncing, saith: *Cantauit David, & ante arcam Domini, non pro lascinia, sed pro religione saltauit. Ergo non est hystronicis motibus sinuati corporis saltus, sed impigre mentis & religiosa corporis agilitas designatur.* Dauid did sing and daunce before the arke of the Lorde, not for wantonnesse and pleasure, but for religion:

2. Sam. 6. 21.

Amb. in Luke lib. 6. cap. 7.

A treatise against Dauncing.

religion : not leaping and turning of his bodie with Player-like moouings and gestures, but did expresse his diligēt minde, and religious agilitie of his bodie. Againe: *Est honesta saltatio, qua tripudiat animus, & bonis corpus operibus reuelatur, quando in salicibus organa nostra suspendimus*: There is an honest dauncing, when as the minde daunceth, and the bodie sheweth himselfe by good woorkes, when as we hang our instrumentes vpon the Willowe trees. In that he sayleth, there is an honest dauncing, he argueth that there is a contrarie dauncing, which is vn-honest: and no doubt he meaneth these and suche like foolish and filthie Daunces, as we vse in these dayes. Therefore he sayleth: *Docuit nos Scriptura cantare grauitate, & saltare spiritualiter*: The holie Scripture teacheth vs to sing reuerentlie, & to daunce spiritually (sayeth he.) And that Dauids daunce was a spirituall & religious Daunce, appeareth by the Ephod that he put on. &c. If you and such like Dauncers (if you will needes daunce) had that spirite that Dauid had, when he daunced, in prayling & lauding God for his great benefites, as a gods name. *N. Gualter* saith: *Nimis frivolum est, cum de choris sacris intelligi debeat, in quibus vel sola mulieres, vel viri soli eximia dei beneficia carminibus ad eam rem compositis, non sine concinno & decoro corporis motu celebrabant*. It is a great foolishness (to mainteine dauncings by those examples of Mary Moles sister, Dauid, & others: &c.) For their daunces were holy & religious, in the which al the women together alone, or all the men alone (by themselves) did celebrate and set forth the goodnes and benefites of God in verses made for those purposes, not without a comely and decent order and gesture in moouing of their bodies.

Rodolphus Gualterus in Mar. hom. 52. cap. 6.

Luke. 7. 32.

And as for that place of Luke, where Christe sayde: We haue piped, and you haue not daunced, &c. it serueth nothing at al to mainteine your dauncing: It was not to that ende and purpose spoken by Christ, but Christ spake it against the obstinate Pharisees, greatly accusing thereby the inuincible hardnesse of their hearts, he doth reproch the, because the Lord had tried by diuerse meanes to bring them vnto him, and they with frowarde and rebellious mindes and hartes refused & despised his grace offered

A treatise against Dauncing.

59

offered vnto them, as appeareth plainly by these words a little before: then all the people that heard, and the Publicans iustified God, &c. But the Pharisees & the expounders of the Law despised the counsel of God against themselves, &c. Then Christ sayd: *Whereto shall I liken the men of this generation? &c. They are like to childezen sitting in the Market place, & crying one to another, and saying: we haue piped vnto you, and yee haue not daunced: we haue mourned to you, and yee haue not wept, &c. As though Christe woulde saye: Nothing can please this froward generation. John preached the Lawe, and badde them repent, and mourne for their sinnes I (being the Messias) doe preach vnto them the Gospell of ioy, peace, comfort and forgiveness of sinnes freely, without their merites and desertes, so that they will neither mourne at Johns preaching, nor daunce at my pipe, notwithstanding I pipe ioyfull and mery things vnto them. Christ teacheth also hereby that the tongues of little childezen are sufficient to condemne the Pharisees and such like. Christ therfore by this similitude sheweth what was the wonted pastime of childezen, and it seemeth to be taken out of the Prophet Zacharie: And as this was spoken of the Pharisees, I feare me it may be likewise verified in vs. You may now easily perceiue what Christ ment by this piping and dauncing, not mainteyning thereby your fond, foolish, and vaine, dauncing: but rather it teacheth you, that if you refuse the sweete piping of the preaching of the Gospell of Christ now offered (which will make your hart and soule to leape and daunce within you for ioy and gladnesse) and followe these transitorie pipes to daunce after that tune and fashion, you shall one day (if you repent not) weepe for your laughing, sorrow for your ioying, hauing your swinging handes, and leaping legges bounde fast, and cast into bitter darkenesse, where shall be weeping, wailing, and gnashing of teeth. So that in steade of great houses and palaces, you shall haue hell: for delicate fare and pastimes, everlasting paines: for pleasant tongues, woe and weeping.*

Zach. 1. 1.

Mat. 22. 13.

Youth. You cannot deny, but there was dauncing allowed of in the Scriptures, by your owne saying.

Q. 3.

Age.

A treatise against Dauncing.

Age. I must needes graunt, that there is dauncing expresse in the Scriptures, but I doubt whether it was allowed of, or not.

Youth. You finde nothing to the contrarie.

Exod. 32.6.

Esa. 5. 11. 12

Eccle. 9.4.

Rom. 13. 12.

13.

Ephe. 5. 4.

I. Cor. 10. 7.

Mat. 14. 6. 7.

Mark. 6. 22.

Age. Yes, I finde that dauncings were often times reprooued, but neuer commaunded (in the Scriptures) to be vsed: as you may reade in Exodus, Esay, Ecclesiasticus, Romanes, Corinthians, Ephesians, Mache we and Marke (which places, in the margent you shall finde them.)

Youth. Although it were after another sort & fashion than our daunces are, yet you cannot deny but that they daunced. For it is one thing to reason & speake of the abuse, & another thing to speake, or reason of the thing it selfe.

Age. I did distinguish Daunces at the beginning of our talke. And I wish in God, we might follow those godly people, men and women, who nowe & then vsed dauncing: but yet such as were moderate, chaste, honest, & religious. So that the men daunced by themselves, & the women apart by themselves, and did by such kinde of Daunces shewe forth the gladnes of their minde: they sang praises vnto God, and gaue him thanks for some notable benefite which they had receiued at his handes. But we read not in al the holy Scriptures of mingled Daunces of men and women togither. And therefore not onely the abuse, but also the Dauncing it selfe ought to be taken away, and not to be vsed of any godly Christian, for that there cometh of it al wantonnesse and wickednesse.

Youth. Will you say, that dauncing simply of it selfe is vitious and euill?

Age. I say not so, if you speake generally, as you haue heard before: but if you speake specially of your kinde and fashion of Dauncings (as it is now vsed in these daies,) I say to you, it is not to be vsed, nor the daunce to be allowed, for that it is wicked and filthy.

Youth. What shoulde mooue you to be so earnestly bent against this merpe & pleasant pastime of Dauncing, sith so many Noblemen, Gentlemen, Ladies, and others, vse it continually?

Age.

A treatise against Dauncing.

60

Age. Bicause that they that loue God with all their heart, & with all their strength, ought not onely to obserue his commaundementes: but also to cut off all occasions, wherby the obseruing of them might be letted or hindered.

Heb. 12. 1.
Math. 3. 29.

Youth, What occasion of hinderance or let is dauncing vnto the obseruation of Gods lawe and commaundementes?

Age. They are most manifest occasions of transgressions of the lawes of God, they are snares and offences, not only vnto the Dauncers, but also to the beholders: for they stirre vp and inflame the heartes of men, which are otherwise euill inough, euen fro their beginning. And that thing whiche is to be suppressed & kept vnder with great studie & industrie (as the lust of the flesh, the lust of the eyes, and the pride of lyfe) the same is stirred vp by the wanton enticementes of Daunces. I maye saye of Dauncing, as Saint Augustine sayeth of Drunkennesse, *O dolorosa saltatio, omnium malorum mater, omnis luxuria soror, omnis superbia pater*: O deceitfull Daunce, it is the mother of all euill, the sister of all carnall pleasures, the father of all pryde. Undoubtedly if a man will consider him selfe, either by experience, or by reason, he shall finde the lustes of the mynde not a litle kindled and inflamed: And he shall perceiue, that men returne home from those Daunces lesse good than they were, and the women also lesse chaste in their mindes (if not in bodyes,) than they were before. Therfore perilles are rather to be auoyded than nourished. Dauid therefore prayed vnto the Lord, and saide: Turne away mine eyes from beholding vanitie. &c. Syrach saith: Goe not about gasing in the streetes of the Citie, neither wander thou in the secreete places thereof. Turne away thine eye from a beautifull woman, and looke not vpon others beaultie, for many haue perished by the beaultie of women: for thowoe it, loue is kindled as a fire. It is sayd therefore, that the sonnes of God saue the daughters of men, that they were fayre, and tooke them wiues of all that liked them. The eyes are therefore called *Fores & fenestra animi*, the doores and windowes of the minde. Job saide (when as he felt the discommoditie

1. Ioh. 2. 16.

August. ad frat. in Erem. Sermon. 33.

Psal. 119. 37

Eccle. 9. 7. 8.

Gen. 6. 2.

A treatise against Dauncing.

Iob. 31. 1

ditie in beholding such vaine sightes) I made a couenant with mine eyes: why then should I think on a maide? As if he would say: Sith I vse not these wanton lookes to behold vaine pastimes & beautie, I haue no desire & lust kindled in me. So that you may perceiue, nothing so soone quencheth lust and concupiscence, as not to be present, or to beholde such vanities. Otherwise as Sa-

Pro. 6. 27. 28

lomon saith: he which loueth daunger, shall fall therein. Can a man (saith he) take fire in his bosome, and his clothes not bee burnt? Or can a man go vpon coales, and his foote not bee burnt: for he that toucheth pitch, shall be defiled with it: and he that is familiar with the proude, shall be like vnto him.

Eccle 13. 2.

And also for that cause Syrach sayth: Use not the company of a woman, that is a Singer or a Dauncer, neyther heare her,

Deut. 7. 8.

Sebastianus Brant, li. Stultifer, nanis. least thou bee taken by hir craftinesse. Likewise Sebastianus Brant sayth:

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What else is Dauncing, but euen nurserie,
Or else a bayte to purchase and mainteine,
In yong heartes the vile sinne of ribauldrie,
Them fettering therein, as in a deadly chayne?
And to say truth, in woordes cleare and plaine,
Venerous people haue all their whole pleasance,
Their vice to nourishe by this vnthriftie daunce.

And wanton people disposed vnto sinne,
To satisfie their madde concupiscence,
With hasty course vnto this daunce runne,
To seeke occasion of vile sinne and offence,
And to expresse my mind in short sentence,
This vicious game oft times doth attice,
By his lewde signes chaft heartes vnto vice.

Youth. Whereas Dauncing is so against maners, and doth kinde lust, the same cometh rashly and by chaunce: but euery thing is to be iudged, not of these things, which happen by chaunce, but of these things, which are in it of it selfe and by nature

A treatise against Dauncing.

61

ture. For there are some so chaste and vncorrupt, that they can be-
holde these daunces with a perfect and chaste minde.

Age. I graunt that, whiche you saye, maye sometimes hap-
pen, but I adde therevnto also, that all accidentes are not of one
& selfe same kinde. For there are some, which happen very rare-
ly: Other some, which by their nature may as wel be present vn-
to any thing, as absent: And some such as are wont to happen
oftentimes: and for the most part, these last accidentes ought in
euery thing to be considered, and most diligently to be weighed.
Neither must we take heede onely, what may be done, but also,
what is wont to be done.

Youth. I reade that Aristippus daunced in purple, and be-
ing repproued, he made an excuse, that he was made neuer a whit
the woorse by that dauncing, but might in that softnesse keepe
still his Philosophicall minde chaste.

Aristippus.

Age. Demosthenes saith, (and it is also cited of the Lawiers)
that we must not consider, what some certaine man dooth at a
time, but what is wont to done for the most part. Graunt that
there be some one man or other so chaste, that he is nothing moo-
ued with such enticementes: but howe are the people and multi-
tude in the meane time prouided? Shall we for the perfectnesse
and integritie of one or two, suffer all the rest to be indaungered?
Vna hirundo non facit Ver, One Swallow proueth not that sum-
mer is come.

Demosthenes.

Youth. If these reasons of yours hold true, then take a-
way Sermons also, and Sacramentes, meate, and drinke. &c.
For many heare the worde of God sometime to their condem-
nation, and receiue the Sacramentes to their damnation, and
many eate and drinke, and are drunke, and doe surfeit, &c. and
thervppon dye.

2. Cor. 2. 16.

1. Cor. 11. 20

Eccle. 31. 30.

Age. You must vnderstand, that certaine things are pro-
fitable to the saluation of men, & are commaunded by the worde
of God, which things ought by no meanes to be taken awaye.
And some thinges that of necessitie wee must haue, as meate,
drinke, &c. to nourish our weake bodies, or else we cannot liue,
here. &c. And certaine other things are indifferent, which if we

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A treatise against Dauncing.

See they tende to destruction, they are not to be suffered. We haue the lawe of God for hearing of Sermons, receiuing of Sacramentes, to eate and drinke (soberly:) but for dauncing there is no commaundement giuen by the woord of God. Therefore these things are not to be compared together

Youth. It is well knowne, that by daunces and leapinges very many honest mariages are brought to passe, and therefore it is good and tollerable.

Rom. 3. 8.

Tob. 4. 12.

Gen. 6. 2.

Prov. 31. 30.

Age. It may be as you sape (sometime,) but wee maye not doe euill, that good may come thereof. For you haue hearde mee say often, that it is euill, and not good to daunce as you doe: But I am not of that opinion to haue mariages contracted by these artes & actes, wherein a regard is had onely to the agilicie and beautie of the bodie, and not vnto godlines and true religion. &c. There are other meanes much more honest, let vs vse them in Gods name, and leaue these as little chaste and lesse shamefastnesse. Let vs remember, that although honest matrimonies are sometime brought to passe by Dauncing, yet much more and oftener are detestable Adulteries and Fornications woonte to followe and proceed of these Daunces.

Youth. You speake more euill of Dauncing, than there commeth hurte by dauncing, as farre as I can iudge.

Age. No my sonne, not halfe so much euill as it deserueth, can I speake of, nor can vtter one quarter of the wicked and filthie mischiefes that come thereof. Marke the effects thereof, and then you shall tell me another tale. Is it not written in S. Mathewe, that the daughter of Herodias daunced at a banquet which the king made: and the king tooke pleasure in her, whom he would not openly without shame beholde, for she was a manifest testimonie of his vnlawful matrimonie and incest. Of that Dauncing it came to passe, that Iohn Baptists head was cut off at her desire: &c. so inflamed she the Kings heart by her filthie and wanton daunce. Theophilaet saith herevpon: *Mira collusio: Saltat per puellam Diabolus: &c.* This is a wonderful collusion for the Diuill daunced by the mayde. She daunced not rudely, as do the common sort of people, but finely, and with a comely gesture

Mat. 14. 6.

Mark. 6. 22.

Theoph. in Mar. cap. 6.

A treatise against Dauncing.

62

gesture with measure, &c. as some write. But that worthy man Erasmus saith: *Non subsistit, ut populus putat, quemadmodum gestulantur in choreis*: She daunced not with silence and modestie, as the common people suppose, but she daunced as others be sed to daunce, with signes and outward gesture, &c. But howsoever she daunced, it was euill, as the effect and fruite thereof declareth. Thus you may perceiue, what fruites you shall gather of this tree. Very well is it noted of Maister Rodolphus Gualter vpon this, what fruites come hereof: *Inflammat enim libidinis igne concupiscentia, datur scortandi & merchandi occasio, officij & conditionis sue obliuiscuntur, qui mūdo mori & Deo uiuere debeant: accedunt sermones lasciuī, promissiones inconsiderate, amantium obtestationes & periuria, & frequentes rixae & pugnae incidunt, quas non raro caedes miserales comitari solent*: Concupiscence is inflamed (by Dauncing) with the fire of lust and sensualitie, it giueth occasion of whoredome & adulterie, it maketh men forget and neglect their duties and seruices, which ought to dye to the world, & liue to God: there are present wantō talkes and communications, vnadvised and rashe promises, taking Gods name to witnesse in baine of the louers, wherby perjurie is committed, and many times happeneth brawlings and fightings, by the which oftentimes miserable murders are wont to be committed and done. Sebastian Brant saith:

Erasmus in Annot. in Mat. cap. 14.

Rodolphus Gual. in Marc. ho. 51. cap. 6.

Such blinde follies and inconuenience,
Engender great hurt and incommoditie,
And soweth seede, whereof groweth great offence,
The ground of vice, and of all enormitie,
In it is pride, foule lust and lecherie,
And while lewde leapes are vsed in the daunce,
Oft froward bargaines are made by countenance.

Sebastianus Brant in lib. Stultiferae nauis.

Y.outh. There doth happen no such thing, as you speake of in our daunces: &c. that filthie lust and concupiscence thereby should be inflamed in them, that vse Dauncing.

Age. If it be so, why then doe not men daunce with men

A treatise against Dauncing.

apart from the women by themselves: And why doo not the women and maydes daunce by themselves: Why are the men desirous more & rather to daunce with this woman, than with that woman: And why are women so desirous rather to choose this man, than that man to dafce withal, before al the residue, but only to declare thereby, how they are enflamed eche to other in filthy concupiscence and lust? And I am assured, that none of you (which are Dauncers) can denie this to be true, for that eche of you haue and doe daily feeble in your selues this inflammation, whensoever you daunce together man and woman.

Youth. Still I maruell why you speake against Dauncing, as against things which are of their owne nature euill, and prohibited by the lawe of God, &c.

Age. I saue to thee my sonne againe, that thinges are not alwayes to be weyed by their owne nature, but by the disposition and abuse of our fleshe: we cannot denie, but that wyne of his owne nature is good, which yet is not giuen to one that is in an ague, nor that the wine is euill, but because it agreeth

Exod. 32. 6. not with a bodie, that is in that manner infected. So the people

1. Cor. 10. 7. of Israell made a Calfe of their golden earrings, to worship it,

Lyra in. 1. Cor.

10.

Thomas de Aquino

in. 1. Cor. 10

they sate down to eate & drinke, & rose vp to play, that is to dafce (as Lyra saith: *Cantabant in choro*, They did sing in the

Daunce. And Thomas de Aquino saith: *Surrexerunt ludere: id est, ludos facere sicut choreos*. They rose vp to play, that is,

(saith he) they made plaies after the maner of Dances. &c.) So

that you may see hereby, that these daunces are euill also of their

owne nature, whereby good natures many times are corrupted

by them, as appeareth by the effectes, both by Iohn Baptist, &

also by the childzen of Israell: and therefore I maye saue of it, as

August. ad frat.

in Erem. Serm.

33.

Augustine saide of Drunkenesse, *Saltatio est blandus demon,*

dulce venenum, suauis peccatum that is, Dauncing is a flattering

Diuell, a sweete poyson, & a deadly sinne, which will bring in

the ende better destruction to them that vse it (if they repēt not.)

And where you say, it is not against Gods commaundementes,

Exod. 20. 17

that is false. Doth not the Lorde in his lawe commaund, that ye

should not couet the wife, maid, or seruāt of your neighbors: &c.

much

much lesse then, that thou shouldest consent to thy concupiscence, that thou shouldest drawe and choose her to thy selfe, to be thy fellow dauncer, which to doe, is not lawfull for thee. Also, when Christ saide: He hath committed adultery already in his heart, that looketh on a woman to lust after hir: what then shall we say of them, that not onely with wanton countenaunces, and filthie talke allure the, but also embrace them with their armes, handle them, & by all meanes prouoke thereby the burning lust of concupiscence, with their vaine kissinges? Therefore Christ sayth: that tree which bringeth forth no good fruit, shalbe hewen downe, and cast into the fire. Sprach sayth: Sit not at all with another mans wife, neither lie with her vpon the bed, nor banquet with hir, least thine hearte incline vnto her, & so through thy desire fall into destruction. What hurt then ensueth thereof, flat against the Law of God, who seeth not?

Mat. 5. 28.

Mat. 3. 10.

Eccl. 9. 11.

Youth. You speake this as of your self alone: For I beleue none of the auncient fathers did euer speake against Dauncing, or that it hath been forbidden by any Councels, or disliked by any good men, or by any good examples that you are able to shew and bring forth: therefore I wonder much of your strait order of talke against our dauncing in these our dayes, I suppose it is because you are aged, and nowe are not able to do, as other yong men and women do, and this maketh you to enuy it so much.

Age. Every truth is to be beleued, but every beliefe doeth not iustifie, neither shal your beliefe in this point: the cause why I speake against Dauncing, is very euill gathered of you: my age is not the cause, nor my disabilitie the reason thereof: but the cause that mooueth me thus to speake against dauncing, is the woord of God, whereon my conscience, talke, & iudgement is grounded, which woord is so pure and cleane, that it cannot abide any impuritie or vn honestie (which in your Dauncinges want none, as I haue already declared vnto you.) And whereas you say, that I speake of my selfe alone without authoritie, it is vnttrue. For I haue alredy by the authoritie of holy Scriptures disprooued it, (which authoritie of it selfe is sufficient, and to be preferred before al the authorities of me whatsoeuer they are. S.

R. 3.

Hierome

A treatise against Dauncing.

Hierom. in Mat.
cap. 23.

Hierom to this, saith: *Quod de Scripturis non habet authoritatem, eadem facilitate cōtemnitur, qua probatur*: That which hath no authoritie out of the Scriptures, may be as easilie denied as affirmed.) Yet notwithstanding I will proue by the auncient Fathers, Councels, and manie examples, that your Dauncings are euill, and therefore they eniued and decreed against it. If I can declare this to you, then your beliefe (that you speake of) is vaine, and grounded vpon your owne ignorance, otherwise you woulde haue set your finger vpon your mouth.

John. 6. 29.

Luke 17. 5.

Phil. 1. 29.

Ambros. de virg.
in lib. 3. ad Mar-
cell. sororem
suam.

Youth. I praie you let me heare it, & then I wil beleue it.

Age. To beleue is the gift of God, and not of your owne power, therefore you haue not spoken well in so saying.

Youth. I praie you beare with me herein, for it was spoken (I confesse) verie vnadvisedly: therefore I beseech you saie on.

Age. Saint Ambrose saith (writing to his sister Marcellina,) Birth ought to be in a cleare conscience and a good minde, and not in spiced banquets, and wedding feastes full of Mistrallie. For therein shamefastnesse is ill defended, and vnlawful abusion suspected, where the last ende of pleasure is dauncing, from which I desire all Virgins of God to keepe themselves. For no man (as a certaine wise man of the Paganes sayeth) daunceth, if he be sober, except he be madde. Now then, if that either drunkennes or madnes be reckoned to be the cause of Dauncing among the Paganes, what then shall wee counte to be commaunded in the holie Scripture: where we reade that Saint Iohn Baptist (the messenger of Christ) was put to death at the pleasure of a Dauncing wenche: By the which thing we may take example, that this vnlawfull pastime of Dauncing hath bene cause of more hurte, than the Whensie of Robbers & Murtherers. This deadly feast was prepared with a kingly largenesse & excellence, & watch laid when the companie was at the most, and then the daughter, which was hid by before in secrete, was brought forth to daunce before the people. What could the daughter learne more of her mother (which was an harlot,) but to loose her honestie? For nothing inclineth folke more to bodily lust,

A treatise against Dauncing.

64

lust, than the uncomely moouing and gesture, to shewe the operation of these partes, which eyther nature hath hidde secretly, or good maner & nurture hath couered: or to playe castes with her eye, or shake the neck, or swing her armes and heare. Wherefore they must needs fall into offence against the maiestie of God. For what honestie can be kepte there, where dauncing is? So then the king delighted with that pastime, bad her aske whatsoever she would. &c. Thus farre Saint Ambrose.

S. Chrysostome saith (speaking of the dauncing of Herodias daughter before Herod:) And this day Christians do deliuer to destruction, not halfe their kingdomes, or another mans heade; but euen their owne soules. For where as wanton dauncings are, there the diuell daunceth together with them: in such Daunces his seruants delighte. God gaue vs not feete to daunce wth Camels: but that we should be companions with Angels.

Chrysost. in Mat.
cap. 41.

We haue heard (sayth he) of mariages (intreating of the marriage of Iacob) but not of daunces, which are very diuelishe, &c. For the Bridegrome and the Bride are both corrupted by dauncing, and the whole familie defiled.

Chrysost. in Gen.
hom. 56.

Thou seest and readeest of Mariages, (saith he) but thou seest and readeest of no daunces in the holy Scripture.

Chrys. hom. 48.

Saint Augustine saith: It is much better to dygge all the whole day, than to daunce (vpon the Sabboth day.) Agayne he saith: It is better that women should picke wooll, or spinne vpon the Sabboth day, than they should daunce impudently & filthily all the day long, vpon the daies of newe Moone.

August. in Psal.
32.

August. de decem
cordis cap. 3.

Erasmus saith: And when they be weary of drinking and banquetting, then they fall to reuelling & dauncing. Then whose mind is so well ordered, so sadde, stable, and constant, that these wanton dauncings, the swinging of the armes, the sweete sounde of the Instrumentes, and feminine singing, would not corrupte, ouercome, and utterly mollifie? Yea, and further the Ballades that they sing be such, that they would kindle vpon the courage of the olde and coude Laomedon and Nestor. And when the Minstrelles doe make a signe to stint, then if thou doe not kisse her, that thou leading by the hand didst daunce withal, then

Erasm Roter. in
lib. de contemp
mundi. cap. 7.

A treatise against Dauncing.

then thou shalt be taken for a rustical, and as one, without any good manners and nurture. What filthie acts hereby (saith he) are committed? therfore, as thou desirest thine owne wealth, look that thou flee and eschewe this scabbed and scurvie company of Dauncers.)

*Erudit. mulieris
christiana, li. I.
cap. 14.*

Ludouicus Viues a learned man saith: loue is bred by reason of company and communication with men: (for among pleasures feasting, laughing, dauncing, & voluptuousnes is the kingdom of Venus and Cupid.) And with these things folkes minds be entised and snared, and especially the women, on whome pleasure hath sorest dominion. O woman (saith he) howe miserablye art thou entangled of that company, howe much better hadde it beene for thee to haue bidden at home, and rather to haue broken a legge of thy bodye, then a legge of thy minde? And againe the same Ludouicus Viues in the same booke saith thus: Some Maides doe nothing more gladly, and are taught also with great diligence both of father & mother, that is to daunce cunningly. Feasting out of time, and pleasaunt sportes, and delicate pastime bringeth alwaies Dauncing in the last ende. So that dauncing must needes be the extreme of all vices. But wee now in Christian countries haue schooles of Dauncing, how be it that is no wonder, seeing also we haue houses of bauldrie. So much the Paganes were better and more sad than wee be, they neuer knewe this newe fashion of Dauncing of ours, and vncleanely handling and groping, and kissings, & a very kindling of lechery: whereto serueth all that bawling, as were pigeons the birdes of Venus?

*Eodem libro, cap.
13.*

What good doth al that dauncing of pong women, holding vpon mens armes, that they may hop the higher? What meaneth that shaking vnto midnight, and neuer weary, which if they were desired to goe but to the next Church, they were not able, except they were caried on horseback, or in a chariot: who would not thinke them out of their wittes?

I remember (sayeth he) that I heard vpon a time saye, that there were certaine men brought out of a far countrie into our partes of the worlde, whiche when they sawe women daunce they

A treatise against Dauncing.

65

they ranne awaye wonderouslye afrayde, crying out, that they thought the women were taken with an vncomly kinde of phrensie. And to say good sooth, who would not reckon those women frantike and madde, when they daunce, if he had neuer seene woman daunce before?

And it is a woordes to see, how demurely and sadly some sit beholding them that daunce, and with what gesture, pace, and moving of the body, & with what sober footing some of them daunce. Wherein also a man may espie a great part of their follie, that goe about to handle such a foolish and madde thing so sadly: neither see themselves haue a matter in hande without anye wisdom, nor any thing woorth, but as Cicero saith, a companion of vices. What holy woman did wee ever reade of, that was a Dauncer? Or what woman nowe a dayes (that is sadde and wise, wilbe knowne or seeme to haue skil in dauncing. For what chastitie of body and minde can be there, where they shall see so many mens bodies, and haue their mindes entised by the windowes of their eyes, and by the meanes of the most subtile artificer the Diuell: Thus farre Ludouicus Viues.

Maister Marlorat (a famous man) saith: Whatsoeuer they are, that haue had any care of grauitie and honestie, haue bitterly condemned this filthie dauncing, and especially in maidens.

Marlorat in Marc.
cap. 14.

Maister Bullinger saith: There followeth (in Feastings) vnshamefast Dauncing, which is the roote of all filthinesse and wantonnesse.

Bullinger in Marc.
cap. 14.

Maister Rodulphus Gualter, an excellent learned man saith: That Dauncing, which wee nowe a dayes doe vse, came from the Gentiles and Heathens first vnto vs: when as they vsed alwaies at celebrating of their sacrifices, to do it with dauncings vnto their false Gods, which the Israelites seemed to imitate, when as they daunced about the golden Calfe. &c. Afterwards this dauncing began to be vsed publikely in plaies, before the face of the people, of whō afterward the women learned it, & exercised it, least they should be accounted no bodie. Then when shame and honestie beganne to decay, women also and Maidens vsed to daunce, and had their proper daunces appointed them.

Rodulphus Gual-
terus in Marc. cap.
6. l. om. 51.

S.

At

A treatise against Dauncing.

At last (when al shame in deede was past) by reason of the long
ble and time of their dauncing, this increased and went for-
warde, that men and women being mixt, daunced together. Of
which there can be no more vncomelnesse shewed, than to see
men and women daunce together hand in hande, to leade and
carie them about, that the beholders of them may see the quick-
nesse and agilitie of their bodies, by wanton moouings and ge-
stures, contrarie to that Saint Paule saith: Abstaine from all
appearance of euill. &c. and that no filchinesse, neyther foolishhe
talking, neyther ieasting, which are things not comely, neyther
fornication and al vncleannesse, or couetousnesse, be once named
among you, as becommeth Saintes. &c. By these Dauncinges
concupiscence is inflamed with the fire of carnall lust, thereof
commeth also whozedomes, and adulterie, neglecting of our du-
ties and seruices to God and man. By Dauncing commeth fil-
thie talke and communication, vnadvised promises, craftie bar-
gaines & contractes, periuries, brawlings, and fightings, and
many times mischieuous murders are wont to be done in daun-
cings. &c.

1. Thes. 5. 22.

Ephe. 5. 3. 4.

M. Calvin in Psal.
30.

Maister Calvin vpon these words of Dauid: Thou hast tur-
ned my mourning into dauncing. &c. sayth: By the word (daun-
cing) there is not ment euery maner of wanton or ruffianlike lea-
ping & frisking, but a sober and holy vtterance of gladnesse, such
as the holy scripture maketh mentiō of, when Dauid conueigh-
ed the Arke of couenant into his place.

M. Calvin in Iob.
cap. 21, Sermon.
79.

He writing vpon these words [They send forth their litle ones
like sheepe, & their children daunce. They play vpon the Taber
and the Harpe. &c.] We see it is no noueltie in the children of
this world, to exceed measure in the vanities which God con-
demneth, as in dauncing, and suche other like loosenesse. It hath
been so at all times. For the Deuill (all whose driftes tende to
blinde men, and to drawe them from the regarding of God, and
from the spiritual life) hath had these knacks from time to time
and men haue willingly followed that which they haue liked of,
and which pleased the flesh. Therefore whereas now a daies we
see many seeke nothing, but to royst it, in somuch as they haue
none

none other countenance, but in seeking to hoppe and daunce like
stray beastes, and to doe such other like thinges. Let vs under-
stand, that it is not of late beginning, but that the Diuell hath
reigned at all times. Howbeit, let vs knowe also, that the euill
is neuer the more to be excused for the auncientnesse of it. Men
haue alwaies doone so, yea and that was bicause the diuell hath
alwaies reigned: And must God therefore be quite dispossessed?

Musick of it selfe cannot be condemned: but forasmuch as the
worlde dooth almost alway abuse it, we ought to be so much the
more circumspect: wee see at this day, that they which vse Mu-
sicke, do swel with poyson against God, they become hard hear-
ted, they wil haue their tongues, yea, & what maner of tongues?
Full of all villanie and ribaudrie. And afterwarde they fall to
Dauncing, which is the chiefeest mischiefe of al. For there is al-
waies such vnchaste behauiour in dauncing, that of it self, (& as
they abuse it, to speake the truth at one woord) it is nothing but
an enticement to whooredome.

Cal. in Iob in his
80. Ser. vppon
the. 21. cap.

Wherefore we ought to take warning to restraine our selues,
and whereas we see there are many, whose whole delight is to
seeke such pastimes, let vs saue, a mischiefe on them. And if wee
will not haue the same curse to light vppon our selues, lette vs
learne to absent our selues from such loose & wanton pastimes:
but let vs rather aduisedly restraine our selues, and set God al-
wayes before our eyes, to the ende, that hee maye blesse our
myth, and we so vse his benefites, as wee maye neuer cease to
trauaile vp to heauenwarde, so must wee apply all our myth
to this ende, namely that there may be a melody sounding in vs,
whereby the name of God may be blessed and glorified in our
Lorde Iesus Christ.

In his. 70. ser.
vpon the. 21.
cap.

To Musick belongeth the art of Dauncing, very acceptable
to Maidens and Louers, which they learne with great care, and
without tediousnesse doe prolong it vntill midnight, and with
great diligence doe deuise to daunce with framed gestures, and
with measurable paces to the sounde of the Cymball, Harpe, oz
lute, and doe as they thinke, very wisely and subilly the fon-
dest thing of all other, and a little differing from madnes, which
except it were tempered with the sound of Instrumentes, and

Henricus Cornes
lius Agr ppa.

A treatise against Dauncing.

as it is saide, if vanitie did not commend vanitie, there should be no sight more ridiculous, nor yet more out of order than dauncing: this is a libertie to wantonnesse, a friende to wickednesse, a prouocation to fleshly lust, enemie to chastitie, and a pastime vnwoorthie of all honest persons. There oftentimes a matrone (as Petrarcha saith) hath lost her long preserved honor: oftentimes the unhappie maiden hath there learned that, wherof she had been better to be ignorant: there the same and honestie of many women is lost. Infinite from thence haue returned home vnchaste, many with a doubtful mind, but none chaste in thought and deede. And we haue often seene that womanlike honestie in dauncing hath been throwne downe to the ground, and alwaies vehemently prouoked and assaulted: yet some of the Greeke writers haue commended it, as they haue many fildie and wicked things. But it is no maruell that the Greekes doo in this sorte studie Philosophie, which haue made the Gods authors of Adulterie, of whoredome, of murther, and finallie of all wickednesse. They haue written many bookes of Dauncing, in which is contained all the kindes, qualities, and measures, and haue reckoned by the names of them, and of what sorte euery one of them should be, and who inuented it: Wherefore I will speake no further of them. The auncient Romanes, graue men by reason of their wisdom and authoritie did refuse all Dauncing, and no honest matrone was commended among them for dauncing.

Dauncing is the vilest vice of al, and truly it cannot easily be said, what mischiefes the sight and the hearing do receiue hereby, which afterwarde be the causes of communication and embracing. They daunce with disordinate gestures, and with monstrous thumping of the fete, to pleasant soundes, to wanton songes, to dishonest verses. Maidens and matrones are groped and handled with vnchaste hands, and kissed & dishonestly embraced: the things, which nature hath hidden, & modestie couered, are then oftentimes by meanes of lasciuiousnesse made naked, and ribauldrie vnder the colour of pastime is dissembled. An exercise doubtlesse not descended from heauen, but by the diuelles

A treatise against Dauncing.

67

nelles of hell deuised, to the iniurie of the Diuinitie, when the people of Israell erected a calfe in the desert, which, after they had done sacrifice, beganne to eate and drinke, and afterwarde rose up to sport themselues, and singing daunced in a round.

I could alledge many more, if I thought these did not satisfie your minde.

Youth. Satisfie quoth you, yea, I assure you, they haue euen cloyed me, and filled me to the full: I neuer hearde so many woorthie fathers alledged, as you haue done, both of olde and later writers, against Dauncing, which beginneth to make mee loathe and euen detest this vice and filthy Dauncing. Yet for promise sake, I pray you let me heare what counsels and examples there are against this dauncing.

Age. In the Counsel of Laodicia (holden in the yeare of our Lorde God, 364. vnder Pope Liberius) it was decreed thus It is not meete for Christian men to daunce at their mariages. Let them dyne and sup grauely and moderately, giuing thanks vnto God for the benifite of mariages. Let the Clergie arise and goe their waies, when the players on the Instrumentes (which serue for Dauncing) doe beginne to playe, leaste by their presence they shoulde seeme to allowe that wantonnesse.

Con. Laodicea
cap. 53.

C3

In this Councel (which was holden in the time of Theodoricus the king it was decreed, namely, that no Christian should daunce at any mariages, or at any other time.

Concilium. Ma-
dense.

27

Iustinian the Emperour made a decree, saying: We will not haue men giue themselves vnto voluptuousnesse: wherefore it shall not be lawfull in the feast dayes, to vse any dauncings, whet, et they be for lustes sake, or whether they be done for pleasures sake.

Iustinian in eod.
titu. de. feriis. in
lege die. fest.

22

Enilius Probus (in the life of Epiminonda) saith: That to sing & to daunce was not very honorable among the Romanes, when the Grecians had it in great estimation.

Emil. Probus.

11

Salust writeth, that Sempronia (a certaine lasciuious & vnchast woman) was taught to sing and daunce more elegantly, than became an honest matrone: saying also, that singing and

Salust.

11

A treatise against Dauncing.

Dauncing are the instruments of Lecherie.

Cicero. lib. 3. de
officiis.

Cicero saith, that an honest and good man will not daunce in the market place, although he might by that meanes come to great possessions. And in his oration (that he made after his returne into the Senate) he calleth Aulus Gabinus in reproche *Saltator Calamistratus*, a fine mincing dauncer. It was also objected to Lucius Murena for a great fault, because he had daunced in Asia. The same thing also was objected vnto the King Deiotarus. Also Cicero answering for Murena, said: No man daunceth being sober, vnlesse peradventure he be madde, neither being alone, neyther in the fieldes, neither yet at a moderate and honest banquet. He did vpbraide & cast Antonie in the teeth for his wicked dauncing. The Poet Brant saith:

Sebast. Brant in
Mucifer, nauis.

Then dauncing, in the earth no game is more dānable,
It seemeth no peace, but battaile openly.
They that it vse, of minde seeme vnsable,
As madde folke running with clamour, shout and crye:
What place is voyde of this furious folly?
None, so that I doubt within a while,
These follies the holy Church shall defile.

Youth. You haue alledged strong authorities against this dauncing, wherby I do taste how bitter it is vnto me, for I perceiue by you, how full of filthinesse and wickednesse it is.

Age. It is most certaine, that it is full of all wickednesse:
2. Cor. 6. 17. therefore come you away from it, and vse it no more, nor haue
Esay. 52. 11. you any pleasure in such woorkes of filthinesse, as the olde saying is.

August. in. Epist.
14.

He that will none euill doe,
Must doe nothing belonging thereto.

S. Aug. saith: *Nam qui gehennas metuit, non peccare metuit, sed ardere: ille autem peccare metuit, qui peccatum ipsum sicut gehennas odit. Tantum porro quisque peccatum odit, quantum iustitiam diligit.* He that feareth hell, feareth not to sinne, but to burne:

A treatise against Dauncing.

68

burne: Therefore he feareth to sinne, that hateth the very sinne it selfe, as he hateth hel. So much doth euery man therfore hate sinne, as he loneth righte ousnesse. So Horace saith: The wicked feareth to sinne, because of punishment: the godly man hateth to sinne, for the loue of vertue, according to this saying:

If I knewe that God would forgiue sinne,
and that men should not know it:
Yet for the vilenesse of sinne,
I woulde it not commit.

Youth. These your sayings haue pierced my hearte, and done me very much good, I pray God that I may followe this good counsell of yours, for I see nowe, that we must and ought to walke in a vertuous life and conuersation, that are baptized into Iesus Christ.

Rom. 6. 4

Age. You haue saide right: and therefore you must vnderstande that there be thre kinde of liues: One is occupied in action and doing: the second in knowledge and studie: the third in oblectation and fruition of pleasures and wanton pastimes. Of which, the last kinde of lyfe, delicious, voluptuous, or giuen to pleasures, is beastlike, brutish, abiect, vile, unworthy the excellencie of man. Therefore Paule sayth (vnto all such as are come to the knowledge of Christ.) The night is past, & the day is at hand: Let vs therefore cast away the workes of darkenesse, and let vs put on the armour of light. So that we walke honestly as in the day time, not in ryot and drunkennesse, neither in chambering and wantonnesse, nor in striving and enuying. &c. Neyther in filchinesse, neyther in foolish talking, neyther in teasting, which are not comely, but rather giuing of thanks. It is sufficient (saith Sainte Peter) that wee haue spent the time paste of our life, after the lustes of the Gentilles, walking in wantonnesse, lustes, drunkennesse, in gluttonie, drinkings, and in abhominable idolatries. Therefore (saith he) let vs henceforward liue (as much time as remaineth in the flesh) not after the lustes of men, but after the will of God. And whatsoever we doe
let

Rom. 3. 12.

13.

Ephe. 5. 4

1. Pet. 4. 3.

Ephes. 4. 23.

1. Cor. 10. 31

A treatise against Dauncing.

let vs doe all to the glorie of God.

Youth. O Lord, howe beastly they are, which are ledde by the sensualitie and pleasures of the flethe.

2, Pet. 2. 12.
13.

Age. It is verie true my sonne: for so saith Saint Peter, that those as byrte beastes, ledde with sensualitie, and made to be taken and destroyed, speake euill of those things which they know not, and shall perish through their owne corruption, and shal receiue the wages of unrighteousnesse, as they which count it pleasure to liue deliciously for a season, spotted they are and blots, delighting themselues in their deceitings and feasting.

Youth. What can be more plainly spokē and said against Dauncing, than is already spoken and alledged by you? I thanke God, it hath done me much good, more than I am able to utter.

Age. What woulde these Fathers say now, if they were presently aliue, to see the wanton and filthie daunces, that are now vsed in this cleare day and light of the Gospell: What Sabbath dayes, what other dayes are there, naye what nightes are overpassed with dauncing, among a number at this time: In Summer season howe doe the mosse parte of our yong men and maides, in earely rising and getting themselues into the fieldes, at Dauncing, what foolish toyes shall not a man see among them: what vnchast countenances shall not be vsed then among them: or what coales shall there be wanting that maye kinde Cupides desire: truly none. Through this dauncing many maidens haue beene vnnaidened, whereby I may saye, it is the storehouse & nurserie of Bastardie. What adoe make our yong men at the time of May: Doe they not vse nightwatchings to robb and steale yong trees out of other mens ground, and bring them home into their parish, with minstrels playing before: and when they haue set it vp, they will decke it with floures & garlands, and daunce round (men & women togither, most vnseemly & intollerable, as I haue proued before) about the tree, like vnto the children of Israel that daunced about the golden calfe, that they had set vp. &c.

Exod. 32. 6.
1. Cor. 10. 7.

Youth. I maruell much, that the Magistrates doe suffer this

A treatise against Dauncing.

69

this to be vled, especially where the Gospel is daylie taught and preached.

Age. It is greatly to be marueiled at in deede: But I may say, as S. Paule saide to the Romanes: These men which knew *Rom. 1. 32.* the lawe of God, (how that they which commit such thinges, are worthe of death,) yet not onlie do the same, but also fauour them that do the. Which you know is as much as to consent to them, which is the full measure of all iniquitie, as the Prophet Esai saith: Thy rulers are rebellious, and companions of theeues, &c. *Esai. 1. 23.* Also you shall oftentimes see what graue women, yea (such as either their husbands are, or haue bin officers in a comon weale) and others that make much of their painted heathes, vse to daunce: It is for their recreation forsooth (say they) and then it is a world to see, nay a hell to see, how they will swing, leape, & turne, when the Pipes and Crowders begin to plaie, as if they had neither wisdom, grauitie, chastitie, sobrietie, honestie, or discretion, in such sort (doe they vse themselves in these wanton and unchaste dauncings) that I cannot tell whether that Democritus hath more cause to laugh at their follies, than Heraclitus to weepe at their miseries. The Poet saith:

To dauncing come children, maides and wiues,
And flattering yong men to seeke to haue their pray,
The hand in hande great falshood oft contriues.
The olde Queene also this madnesse will assay,
And the olde dotarde, he that scantly may
For age and lamenesse stirre either foote or hande,
Yet playeth he the foole with other in the bande.

Sebastianus Brant
in lib. Stultifor,
naus.

What newe kinde of daunces, and newe deuised gestures the people haue deuised, and daylie doe deuise, it will grieue chaste eares to heare it, good eyes to see it, or tongue to bitter it: so that it may cruely be verified, that the wise man saith:

He that will seeke for a dauncing place,
Shall finde there all manners that lacketh grace.
Youth.

A treatise against Dauncing.

Youth. God graunt that we may leaue this filthie vice of Dauncing among al the rest, and that the Magistrates and rulers may in such sort cut downe this wicked vice, that it may be no more vsed and exercised, and to set sharpe punishment for the vsers & teachers thereof, as is most meete for them, so as God may be glorified and sinne abandoned.

Age. You haue made a verie good prayer: which I praye also vnto God, it may take effect, for his mercies sake. Amen.

Youth. Nowe geue me to vnderstande, I praye you good father Age, what aunswere shall I make vnto them, that will alledge and say: there must be some pleasures in our life and pastimes, wherby we may be recreated, & our witts refreshed, that are wearied with toyle, labour, and studie.

Ephes. 5. 19.

Colos. 3. 16.

James. 5. 13.

Tertul. in Apolo.

Eccle. 32. 12.

13. 14.

Age. You must graunt them that: but in the meane time they must be admonished, that there are other pleasures more religious and honest, as Saint Paule sayth: Speake vnto your selues in Psalmes & Hymnes, and spiritual songes, singing and making melodie to the Lorde in your heartes. Againe he saith: Let the worde of God dwell in you plenteously in all wisdom, teaching and admonishing your owne selues in Psalmes. &c. singing to the Lord with grace in your hearts. Also Saint James saith: Is anie among you afflicted: let him praye: Is anie merrie: let him sing. Tertullian also saith, that Christians vsed assemblies together, to their moderate short suppers, and when they were refreshed with meate, they sang diuine prayes, or recited some thing out of the holie scriptures: prouoking one another by them, and by this meanes they returned home soberly. So Syrach sayth: Stande by betimes, and be not the last: but get thee home without delay, and there take thy pastime, and doe what thou wilt, so that thou doe no euill, or vse proude wordes: But aboue all thinges, geue thanks vnto him that made thee, and replenished thee with his goodes. &c.

There are other honest pleasures, as Problemes, wherewith the wittes may be exercised & refreshed, There are notable histories, as the Actes and Monumentes of the Church, made by that good and blessed man Maister Iohn Fore. For histories saith

A treatise against Dauncing.

70

(saith Cicero) is a witnesse of times, the light of truth, the life of memorie, the Distresse of life, the Messenger of antiquitie. &c. Those praises certainly are great, and yet they agree not with euerie kynd of histories, but with those onely, in which these rules are obserued: namely, that it set forth no lies, or be afraid to tell the truth, &c. which in my conscience neuer anie wrote a more true and faithfull historie, than maister John Foxe hath, (whatsoever the carping Papistes prate and say to the contrary:) so that I say to you, there is no historie so slender, which is not verie much profitable for some part of mans life.

Cic. Lib. de Ora-
tore.

But aboue all, let them reade the holie Scriptures, and exercise themselves therein day and night. &c. Saint Chrysostome saith: He that is ignorant shall finde to learne there: he that is stubborne and a sinner, may finde there scourges: he that is troubled, may finde there ioyes and comfort of eternall life. &c. It is a sea (saith Gregorie) for Elephants to swimme in, and the silly Lamb to walke in. &c. These are the exercises that we ought to take our repast and pleasure in all the daies of our life. &c. Plato saith: That the life of a Philosopher is the meditation of death. The like I may say, that the life of a christian man is a perpetuall studie and exercise of mortifying the flesh, untill it be utterly slaine, the spirite getting the dominion in vs.

Psal. 1. 2.
Deut. 6. 6.
Iosua 1. 8.
Prov. 6. 20.
Chrysost. in Mat.
22. hom. 4.
Grego. ad Leam

Youth, These are verie good and godlie exercises, and necessarie to be vsed in these dangerous dayes, wherein wee nowe liue.

Age. In deede if they doe consider the dangerous times that we are in, they haue litle cause to vse those follies, for in steed of playing, they woulde vse praying: in steed of Dauncing, repenting: for ioy, sorowe: for laughing, mourning: for myrth, sadnesse: for pride, patience: for wantonnes, wofulnesse. &c. Is it now (thinke you) a time to be merie, dice, daunce, and plaie, seeing before our eyes, howe the bloodie Papistes murder and slaughter in all places rounde aboute vs our poore brethren, that professe the Gospell of Iesu Christ? Christ wept ouer Ierusalem for his eminent and imminent destruction, and doe wee laugh at our brethrens destruction?

2. Kin. 5. 10.

Luke. 19. 41.

¶ 2.

Christ

A treatise against Dauncing.

Luke. 13. 2. Christ said to the Jewes: Suppose ye that those Galileans were greater sinners than all the other Galileans, because they haue suffered such things? I tel you nay: But except you amende your lines, yee shall all likewise perishe. So I say to thee England: Doeſt thou suppose that those French men, which were cruellie murdered, and vnnaturallie slaughtered by the bloodie and vnnmercifull Papistes in France, were greater sinners than thou art? I tell thee nay: But except thou Englande amende thy manners, and bying forth better fruites of the Gospell, thou wilt likewise perishe. For thou drawest iniquitie with cordes of vanitie and sinne, as with Carte ropes: and yet as Salomon saith: They knowe not that they doe euill.

Exod. 28.
Eesai. 5. 18.
2. Pet. 3. 4.
Eccle. 4. 17.
Joel. 2. 13.
16.
Ezech. 18.
God graunt to open the eyes of England, that it may see his sinnes, and be ashamed thereof, and fall to repentance, and to rent their hearts and not their garments, and turne to the Lord God, for he is gracious and mercifull. &c. Let the people therefore be gathered together, sanctifie the Congregation, gather the Elders, assemble the children, & those that sucke the breasts: let the Bridegrome goe forth of his chamber, and his Bride out of her bryde chamber: let the Priestes & Ministers of the Lord weepe betweene the Porche and the Altare, and let them say: Spare thy people (O Lorde) and giue not thine heritage into reproche, that the Heathen Papistes should reigne ouer vs.

Mica. 7. 10. Wherefore should they say among the people: Where is their
Psal. 42. 10. God?

Ge. 19. 22.
23.
Youth. You haue made a godlie prayer, & the Lord graunte it may take effect in vs all. But I feare me it is, as it was in the time of Abraham: whyles he prayed, the people plaied: whyles he wept, they laughed: whyles he desired, they deferred: & while he perswaded God, they dailie prouoked God to anger. &c.

1. Kin. 19. 1
Luke. 19. 28.
Age. Yet my sonne, Abraham left not to pray for them, neither ought we: for no doubt but God hath children among the wicked of this worlde, as he had Lot among the Sodomites, Abdias with Achab & Iesabel, Nicodemus among the Pharisees, Mattheue and Zacheus among the toll takers, Paule among the persecuting lawyers and Scribes. &c.

Youth.

A treatise against Dauncing.

71

Youth. Cruellie good father I see, that as they vled Lot, so are the Preachers nowe vled, for the more they call them backe from playing and Dauncing, the faster they runne forward: the harder they crie, the deafer they are: the more they loue them, the worse they hate them. *Psal. 58.4.5. 2. Cor. 2. 15.*

Age. That is lamentable, that the Preachers are become their enemies for telling them trueth, and their foes for helping them. The old saying is true, *Veritas odium parit*. Trueth getteth hatred: yet they must not leaue off to preach the word continually, in season & out of season, improprie, rebuke, & exhort with all long sufferings and doctrine, let them cast out the seede of Gods word, and let the Lord alone with the increase therof. *Galat. 4. 16. 2. Timo. 4. 2. Ezech. 2. 5. 1. Cor. 3. 7.*

Youth. There was neuer more preaching, & worse liuing, neuer more talking and lesse following, neuer more professing, and lesse profyting, neuer more wordes and fewer deedes, neuer truer faith preached and lesse workes done, than is now, which is to be lamented and sorowed.

Age. You must not, neither ought you, to impute it vnto the preaching of Gods word, but vnto the wickednesse and peruerse nature of mans corruption: you know my sonne, by the buds and fruits of trees, times are discerned & knowne: So truely by these their fruites (which springe of their corrupt and rotten trees of their flesh) we are taught in the Scriptures, that the tyme of haruest is at hand. *Mat. 24. 34. Luke 21. 29. Mat. 16. 23. Mat. 3. 12. Mat. 24. 37. Mark 13. 32. Luke 17. 28.*

For Christ sayth, that as the dayes of Noe were, so likewise shall the comming of the sonne of man be: for in the dayes before the flood came, they did eate and drinke, marry, and gaue in marriage, plant, buie and sell, &c. and knewe nothing till the floude came, and tooke them all away, &c. He saith also, Iniquitie shall be increased, and the loue of manie shall abate, the Preachers shall be hated and euill spoken of, they shall be excommunicated & killed &c. And also the Apostle Paule speaketh of those fruites (largely,) that men shall bring forth in the last dayes, saying: This knowe ye also, that in the latter dayes shall come perillous times, for men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthankfull, *Mat. 24. 12. Iohn 16. 23.*

A treatise against Dauncing.

ful, vnholie, without natural affection, trucebreakers, false accusers, intemperance, fierce, despisers of them whiche are good, trayterours, headdp, high minded, louers of pleasures more than louers of God, hauing a shew of godlinesse. &c. Al which fruites we may see euidentlie with our eyes, rainging too much in all estates and degrees. Therefore, it is no marueile if they hate the light of Gods word: for that their deedes are so euill, and now made manifest to the world, for he that doeth euill, hateth the light, saith our Saviour Christ, &c.

John. 3. 19.

N Youth. Truly you haue declared their fruites, whereby we may easilie gather, that the day of iudgement is not farre off: but all this while, they passe not for anie exhortations, nor haue anie regard and consideration of the day of iudgement, for they doe imagine with themselues, that there is no immortalitie of the soule, and that it is but a fable of Robin Hoode, to tell them of the day of iudgement, and thinke, death ought neuer to be remembered of them.

2. Pet. 3. 3. 4.

Age. These are the same people, that S. Peter speaketh of, saying: This first vnderstande, that there shall come in the last dayes, mockers, which will walke after their lusts, & say, where is the promise of his comming? For since the fathers died, all things continue alike from the beginning of the creation: euen such as those Epicures and Atheistes, which you speake of. And

Eccle. 41. 1.

Sprach sheweth the reason, why these wicked ones cannot abide death: O (saith he) howe bitter is the remembrance of death to a man that liueth at rest in his possessions and pleasures. &c. Although they vse to say (for a litle time) come let vs enioye the pleasures that are present, let vs al be partakers of our wanton-

Wisd. 2. 6. 7.

8. 9.

Wisd. 5. 8. 9.

I. Chro. 29.

15.

n nesse: let vs leaue some token of our pleasure in euery place: for that is our portiō, & this is our lot, but one day they shal crie out & say in bitterness of cōscience, (if they repent not in time:) what hath pride profited vs? or what profit hath the pompe of riches and pleasures brought vs? All these things are passed away like a shadowe, & as a post that passeth by. Therefore saith Salomō, The hope of the vngodlie is like the dust, that is blowen away with the winde, and like a thinne some that is scattered abroad with

A treatise against Dauncing.

72

with the stozme, and as the smoke that is dispersed to the wynd, and as the remembrance of him passeth, that tarieth but for a day: but the righteous shall live for ever, their reward also is with the Lord, and the most high hath care of them. &c.

Now my sonne Youth, time calleth me away, I will take my leaue, & commit you to the tuition of the Almighty: for I must hasten homeward: and looke what I haue said to you, keepe it, & practise it all your life long, looke backe no more to filthie Sodom, least it happen to you as did to Lots wife, neither turne to your vomit like a dogge, neither yet to your filthie puddle and myze, like a swine: for if you doe, your portion wilbe with those, that shalbe shut out of Gods kingdome. For if you, after you haue escaped from the filthinesse of the worlde, through the knowledge of the Lord, are yet entangled againe therein & overcome, the latter end is worse with you than the beginning. &c. Therefoze, be neuer obliuious, for as the wiseman saith:

Eccle. 6. 36.

Tantum scimus, quantum memoria tenemus:

So much we know assuredlie,
As we do hold in memorie.

Youth. I giue you most humble thanks, for your good & godlie counsel, & fatherly instructions: and by Gods grace I shall hereafter hate (among all other vices) this naughtie idlenesse, prodigal & wasteful Diceplaying, & filthie wanton Dauncing: and I will drawe & perswade as manie as I can or may (by any meanes) from it likewise, & by the grace of Iesus Christ, I shall neuer let slippe out of my minde, these your godlie sayings and fatherlie instructions, but will write them vp in my heart.

Eccle. 6. 36.

37.

Psal. 51. 13.

Luk. 22. 32.

Eccle. 6. 36.

Age. If you so doe, it is verie well: and in all your actions and doings, whatsoeuer you take in hande, remember the ende, and you shall neuer doe amisse.

Youth. God graunt that I may so doe.

Age. Farewell my sonne Youth, God blesse thee, & rule thee alwayes with his holy spirit in the end and to the end.

Youth. And you also good Father, for his Christes sake:
Amen.

FINIS.

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